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ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

THE
PHILOCTETES
OF
SOPHOCLES.



LONDON:
JOHN W. PARKER AND SON.

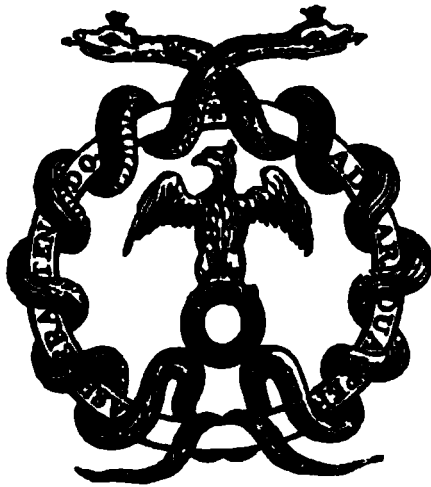
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THE
PHILOCTETES
OF
SOPHOCLES.

WITH EXPLANATORY NOTES
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PREFACE.

THE present edition of the *Philoctetes* was undertaken with the intention of supplying to the lists of School Literature a copy of that drama available for the use of those less advanced in the Greek language: and it is hoped that, by avoiding prolix disquisition and attending to the more pressing wants of School Readers, the Editor will benefit them by a study which has proved by no means unprofitable to himself.

The work was commenced at the suggestion of a gentleman, whose talents for imparting instruction have been fully attested by the high honours won by his pupils at the Universities, while a long experience in tuition has added great weight to his opinion that a series of the dramatic authors in the form of the present tragedy would be an acceptable addition to the educational books of the present day. It is sincerely hoped that the efforts of the Editor will aid in the realization of that opinion.

As the researches of the great scholars of Germany are the basis on which his own knowledge of Sophocles rests, the Editor can scarcely lay claim to originality: the more immediate debts to

them have been duly acknowledged, as far as limited means of reference would allow, and care has been taken that the principle of "suum cuique" might be as little as possible infringed.

The text of Dindorf has been followed with one or two slight exceptions, which the metre or the sense seemed to demand. Such are *καταυλισθεις* for *κατακλιθεις* in v. 30; *ει' τιν'* for *ει' τις* v. 699; *ειρπε* for *ερπει* v. 701.

The design of the work having been thus briefly stated, it merely remains to express a hope that by this and similar endeavours the path to an appreciation of those noble monuments of the human intellect, which are to be found in the writings of the Greek tragedians, may be rendered more inviting, and that the reception of these labours may prove that the Editor has not been mistaken in the plan upon which he has bestowed them.

W. H. B.

RICHMOND, *Yorkshire*.

ΥΠΟΘΕΣΙΣ.

Ἀπαγωγή Φιλοκτήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσεύς καθ' Ἑλένου μαντείαν, ὃς κατὰ μαντείαν Κάλχαντος, ὡς εἰδὼς χρησμοὺς συντελοῦντας πρὸς τὴν τῆς Τροίας ἄλωσιν, ὑπὸ Ὀδυσσεύς νύκτωρ ἐνεδρευθεὶς, δέσμιος ἦχθη τοῖς Ἕλλησιν. ἡ δὲ σκηνὴ ἐν Λήμνῳ. ὁ δὲ χορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων. κεῖται δὲ καὶ παρ' Αἰσχύλῳ ἡ μυθοποιία. ἐδιδάχθη ἐπὶ Γλαυκίππου*. πρῶτος ἦν Σοφοκλῆς.

ΥΠΟΘΕΣΙΣ ΕΜΜΕΤΡΟΣ.

Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,
ἐφ' οὐπὲρ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος
Ποίαντος ἦδαι παῖς ποθ' Ἡρακλεῖ συνών.
ζητῶν δὲ τοῦτον ναυβάτη δεῖξαι στόλῳ,
πληγὴς ὑπ' ἔχεως ἐλίπετ' ἐν Λήμνῳ νοσῶν.
Ἑλενος δ' Ἀχαιοῖς εἶφ' ἀλώσεσθ' Ἴλιον
τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχίλλεως.
τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτήτῃ μόνῳ·
πεμφθεὶς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

* Olymp. xcii. 3. i. e. B.C. 410.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΟΔ. Ἀκτὴ μὲν ἦδε τῆς περιρρύτου χθονὸς
 Λήμνου, βροτοῖς ἄστειπτος οὐδ' οἰκουμένη,
 ἔνθ' ὃ κρατίστου πατρὸς Ἑλλήνων τραφεῖς
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά
 Ποίαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε, 5
 ταχθεῖς τόδ' ἔρδεν τῶν ἀνασσόντων ὕπο,

v. 1. μὲν] The apodosis is in v. 15. In Soph. Trach. vv. 6—27, there is a similar use of μὲν—δὲ.

ἦδε] 'here,' 'before your eyes.' This is a frequent use of ὅδε in Tragedy, as in τὸν ἄνδρα τόνδε, i. e. ἐμέ.

v. 2. ἄστειπτος] The more correct form of this adj. is ἀστιπτος, as it is derived from ἐστίβημαι: the same remark applies to στειπτή, v. 33. This desolation is only to be understood of a certain part of Lemnos; for Homer represents it as a flourishing place during the Trojan war. Iliad xxi. v. 40.

οὐδ' οἰκουμένη] 'much less inhabited.' Comp. Œdip. Col. v. 39. ἀθικτος, οὐδ' οἰκητός.

v. 3. τραφεῖς] 'bred.' This construction of the past participle with the simple genitive is by no means a rarity in the tragic writings. Comp. Œd. Col. v. 1322. μητρὸς λοχευθείς. ib. 1323. Eur. Or. v. 491. The same licence is extended to verbal adjectives; Œd. Rex, v. 1437. θνητῶν φανούμαι μηδέος προσήγορος. Philoct. 1067. Const. τραφεῖς πατρὸς κρατίστου [ἀνδρός] Ἑλλήνων.

v. 4. Νεοπτόλεμε] This word is read in four more frequently than in five syllables. It is read in five at Eur. Or. 1655. (The contraction is similar to that in θεός and its cases, and to that of such genitives as Ἀχιλλέως.

Μηλιά] In adjectives ending in -ης and -εύς pure, the Attics make the acc. in ᾱ, not ῆ. Comp. ἀφῡᾱ v. 1114, εὐκλεᾱ v. 1422.

v. 6. Comp. Œd. Col. v. 850. ὕφ' ὧν ἐγὼ Ταχθεῖς τὰδ' ἔρῶ.

νόσῳ καταστάζοντα διὰ βόρῳ πόδα·
 ὅτ' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων
 παρῆν ἐκήλοισ προσθιγεῖν, ἀλλ' ἀγρίαις
 κατεῖχ' αἰὲν πᾶν στρατόπεδον δυσφημίαις, 11
 βοῶν, ἰύζων. ἀλλὰ ταῦτα μὲν τί δεῖ
 λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων·
 μὴ καὶ μάθῃ μ' ἤκοντα κάκχέω τὸ πᾶν
 σόφισμα, τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.
 ἀλλ' ἔργον ἤδη σὸν τὰ λοιφ' ὑπηρετεῖν, 12
 σκυπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα
 τοιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῇ

v. 7. νόσῳ καταστάζοντα, &c.] 'Having his foot dripping through a cankering disease.' For the construction, comp. Ajax, v. 10. κᾶρα στάζων ἰδρῶτι, and Eur. Supp. v. 586. στόμα ἀφρῶ καταστάζοντα.

v. 8. ἡμῖν] The shortening of the last syllable of this word is confined almost entirely to Sophocles. See Porson, Pref. Hec.

v. 9. προσθιγεῖν] 'to put our hand to.' Matthiæ compares 'attingere rem' in Cicero, Att. ii. 22. Orat. contra Rullum, ii. 12.

v. 10. κατεῖχε] 'kept filling.'

v. 12. ἀκμὴ=καιρὸς] Ajax, 811. οὐχ ἔδρας ἀκμή. Elect. 22. ἔργων ἀκμή. ib. 1328. ἀπηλλάχθαι ἀκμή.

v. 13. ἐκχέω] 'waste.' Comp. the Lat. 'effundere.' Virg. 'Ibi omnis effusus labor.' Georg. iv. 491.

v. 14. τῷ=ῶ] The article is used for the relative for the sake of the metre by Æschylus and Sophocles, very rarely by Euripides.

v. 15. τὰ λοιφ' ὑπηρετεῖν] = τὰ λοιπὰ ὑπηρετήματα ὑπηρετεῖν. Comp. v. 1024.

v. 16. πέτρα = ἄντρον. Elmsl. Med. v. 1326. ἐνταῦθα, 'in this island.'

v. 17. τοιάδ', ἵν' ἐν ψύχει μὲν, &c.] τοιάδ', ἵνα = τοιάδ' ἐν ἡ. Translate, 'of such a nature as to have in it (lit. that there is in it) a double seat to catch the sun in winter, while in summer the breeze sends sleep through the hollow abode.' The double seat means one seat at one side and one at the other side

πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
 δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή.
 βαιὸν δ' ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἄν 20
 ἴδοις ποτὸν κρηναῖον, εἶπερ ἐστὶ σῶν.
 ἄ μοι προσελθὼν σῖγα σήμαιν' εἴτ' ἔχει
 χῶρον πρὸς αὐτὸν τόνδε γ' εἴτ' ἄλλη κυρεῖ.
 ὥς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,
 ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν ἴη. 25

NE. ἄναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.

δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

NE. τόδ' ἐξύπερθε, καὶ στίβου γ' οὐδεὶς τύπος.

of the cave, so that the occupant might enjoy both morning and afternoon sun in winter.

v. 21. σῶν = σῶον.

v. 22. The subject of ἔχει is ἄ. This verse presents an exception to Porson's canon, 'that when the verse ends with a cretic foot | — ◡ — | the syllable preceding this foot must be short.' Pref. Hec. Porson himself wished to read σημαίνειν, infin. for imperat., omitting the first εἴτε.

v. 25. ἐγὼ δὲ] 'and that I may give advice and the common business proceed by our united exertions.'

v. 26. τοῦργον—λέγεις] 'the employment you speak of is not far off.' Comp. Æschyl. Agam. 1659. τοῦργον οὐχ ἔκας τόδε.

v. 29. τόδ' ἐξύπερθε] 'here above.' See v. 1.

καὶ—γε. This union of these particles is very common, as well in prose as in verse; their signification is 'and, besides,' 'and further.'

στίβου τύπος has been violently assailed by Editors who propose κτύπος. Buttmann translates στίβος by 'semita,' Hermann by 'vestigium,' Wunder by 'incessus.' The word τύπος may, perhaps, bear the signification of the English 'sign,' 'and, further, there is no sign of an approach.' καὶ—γε is used instead of ἀλλὰ, which would seem at first sight necessary, because Neoptolemus wishes to inform Ulysses that he need not fear lest Philoctetes should come upon him suddenly, armed with his death-dealing arrows.

- ΟΔ. ὄρα καθ' ὕπνον μὴ καταυλισθεῖς κυρῇ. 30
 ΝΕ. ὀρώ κενὴν οἴκησιν ἀνθρώπων δίχα.
 ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστὶ τις τροφή;
 ΝΕ. στειπτή γε φυλλὰς ὥς ἐναυλίζοντί τῳ.
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κούδέν ἐστ' ὑπόστεγον;
 ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρούργου τινὸς 35
 τεχνήματ' ἀνδρὸς, καὶ πυρεῖ' ὁμοῦ τάδε.
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.
 ΝΕ. ἰοῦ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται
 ῥάκη, βαρείας του νοσηλείας πλέα.
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40
 κᾶστ' οὐχ ἑκάς που. πῶς γὰρ ἂν νοσῶν ἀνὴρ
 κῶλον παλαιᾷ κηρὶ προσβαίῃ μακράν;
 ἀλλ' ἦ 'πὶ φορβῆς νόστον ἐξελέλυθεν,

v. 31. κενὴν ἀνθρώπων δίχα] Comp. v. 487. ἔρημον χωρὶς ἀνθρώπων, and Ajax, v. 464.

v. 32. οἰκοποιός τροφή] 'comforts of household life.' οἰκοποιός is used actively, 'making or constituting a house.' τροφή, according to Hermann, includes all things that are used to support the life of man, i. e. utensils as well as food. Τρυφή is proposed and seconded by more than one Editor.

v. 33. ὥς ἐναυλίζοντι] 'as if by some one inhabiting it,' or 'making his bed in it.' The dat. is used after the verbal adj. similarly to construction στείβεσθαί τινι for ὑπό τινος.

v. 36. ἔκπωμα—τεχνήματα] The apposition of a plural noun with a singular is not uncommon, Eur. Hipp. v. 11. 'Ἰπ. πόλυτος ἀγνοῦ Πίτθews παιδεύματα. Antig. v. 568. Hecuba, 269. Or. 1051, on which see Porson's note.

v. 38. καὶ—ῥάκη, 'and these rags still besides are being dried in the sun:' for καὶ—γε, see note on v. 29.

ἄλλος is frequently thus inserted in a sentence with the English signification of 'besides,' 'further.' Porson, Medea, v. 298.

v. 39. This line has no real Cæsura: for του (= τινος) being enclitic, βαρείας του reads as one word. Other cases of this kind occur, but not in abundance.

v. 42. παλαιὰ κηρὶ, 'with an inveterate fatal malady.'

v. 43. ἐπὶ φορβῆς νόστον, i. e. ἐπὶ νόστον φορβῆς, 'on a

ἢ φύλλον εἴ τι νώδυνον κάτοιδ' ἐπ' οὖν.

τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν, 45

μὴ καὶ λάθῃ με προσπεσών· ὥς μάλλον ἂν

ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους μολεῖν.

ΝΕ. ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος.

σὺ δ' εἴ τι χρήζεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50

γενναῖον εἶναι, μὴ μόνον τῷ σώματι,

ἀλλ' ἦν τι καινόν, ὣν πρὶν οὐκ ἀκήκοας,

κλύης, ὑπουργεῖν, ὥς ὑπηρέτης πάρει.

ΝΕ. τί δῆτ' ἄνωγας;

ΟΔ. τὴν Φιλοκτῆτον σε δεῖ

journey after food.' νόστος is used by the tragic writers for ὁδός. Eur. Iph. Aul. 966 and 1261. The construction of νόστον φορβῆς may be compared with γῆς πατρώας νόστος, Iph. Taur. 995.

v. 44. The full construction is ἢ ἐπὶ νόστον φύλλου νωδύνου, εἴ τι φύλλον νώδυνον κάτοιδ' ἐπ' οὖν.

v. 45. τὸν οὖν παρόντα. A mute, who accompanies Neoptolemus.

v. 46. μὴ καὶ = ne adeo, Lat.

v. 47. Hermann, Erfurdt, and some others, read μολεῖν from two MSS. and Aldus, with very little improvement.

v. 48. ἔρχεται] 'is going,' i.e. ὁ παρών. Comp. v. 1181. ἐλθγε.

φυλάσσεται = φυλαχθήσεται. Monk, on Hippolytus 1458, remarks that four forms of passive future are used by Greek (Attic) writers: 1°. Future middle, as τιμήσομαι, Antig. 240; Æschylus, Ag. 590, &c. 2°. Paulo post fut. as βεβλήσομαι. 3°. First fut. pass. as βληθήσομαι. 4°. Second fut. pass. as ἀπαλλαγήσομαι.

v. 49. φράζε δευτέρῳ λόγῳ] 'subsequently.' Comp. τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι. Eur. Hec. 974.

v. 50. ἐφ' οἷς ἐλήλυθος] '[in the things] to gain which you have come.' ἐπὶ with dat. expresses 'object,' 'aim.'

v. 54. τὴν Φιλοκτῆτου σε δεῖ ψυχὴν ὅπως ... ἐκκλέψεις. There is an ellipse of σκοπεῖν, δεῖ σε [σκοπεῖν] ὅπως τὴν, &c. Comp. Soph. Ajax, 556. Eur. Iph. Taur. λόγοισιν ἐκκλέψας.

ψυχὴν ὅπως λόγοισιν ἐκκλέψῃς λέγων. 5
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
 λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·
 πλείς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
 στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
 οἷ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν, 6
 μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,
 οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,
 ἀλλ' αὐτ' Ὀδυσσεῖ παρέδοσαν· λέγων ὅς' ἂν
 θέλῃς καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά. 6
 τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάσει
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.

v. 57. λέγειν. Infin. for imperat. though it may depend on δεῖ. Comp. v. 1411. and Elect. v. 9.

v. 58. ὡς πρὸς οἶκον, 'with the intention of going home.'

v. 59. ἔχθος ἐχθήρας μέγα] Supply αὐτοὺς. 'Having hated with great hatred.' El. v. 1034. Iph. Aul. v. 1190. Hom. Od. xv. 245. Ὅν περὶ κῆρι φίλει Ζεὺς αἰγίοχος καὶ Ἀπόλλων παντοίην φιλότητα.

v. 60. ἐν λιταῖς στείλαντες] 'with prayers.' Comp. v. 102. Ἐν expresses the means or instrument. Soph. Ant. 696. 764. 962. Trach. 241. Œd. Rex, 821. στέλλειν is generally used independently: it is followed by ἵκεσθαι in Antig. 165.

v. 62. οὐκ ἠξίωσαν] a union of two constructions. οὐκ ἠξίωσαν σε τῶν Ἀχιλλείων ὅπλων, and οὐκ ἠξίωσαν δοῦναι σοι τὰ Ἀχιλλεία ὅπλα. Κυρίως αἰτουμένῳ, 'asking for them as their rightful owner.'

v. 64. παρέδοσαν, 'delivered them over,' not 'wrongly gave,' λέγων agreeing with the subject of the imperative λέγειν in v. 57.

v. 65. ἔσχατ' ἐσχάτων] Two adjectives are thus constructed to denote the highest possible degree. Comp. ἀρρήτ' ἀρρήτων Œd. Rex, 465. κακὰ κακῶν Œd. Col. 1238.

v. 66. Wunder reads τούτῳ γὰρ οὐδὲν ἀλγυνεῖς μ', in which οὐδὲν is used for the simple negative.

v. 67. βαλεῖς = ἐμβαλεῖς.

εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.
 ὥς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμίλια 70
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σὺ μὲν πέπλευκας οὔτ' ἔνορκος οὐδενί,
 οὔτ' ἐξ ἀνάγκης, οὔτε τοῦ πρώτου στόλου·
 ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
 ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, 75
 ὤλωλα καὶ σὲ προσδιαφθερῶ ξυνών.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικῆτων ὅπλων.
 ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα
 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά. 80
 ἀλλ' ἡδὺ γάρ τοι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὖθις ἐκφανούμεθα.
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

v. 68. τόξα, 'bow and arrows.'

v. 72. ἔνορκος—ἐξ ἀνάγκης. Ulysses had taken the oath, amongst other Grecian chiefs, to assist in the recovery of Helen: he went also on compulsion; for having feigned madness to escape the expedition, he was discovered by Palamedes and compelled to go: 'Timidi commenta retexit Naupliades animi, vitataque traxit in arma.' Ovid. Metamorph. xiii. v. 40.

v. 73. τοῦ πρώτου στόλου] The genitive is governed by the notion contained in πέπλευκας, i. e. ἦσθα ναυβάτης.

v. 75. τόξων ἐγκρατὴς, 'while still in possession of his bow and arrows.' On ὤλωλα see v. 1280.

v. 77. σοφισθῆναι = σοφίσασθαι. Scholiast, 'to contrive.'

v. 79. παῖ, Erfardt. φύσει πεφυκότα simply = πεφυκότα, 'inclined by nature.'

v. 81. ἡδὺ τοι κτῆμα τῆς νίκης λαβεῖν] κτῆμα λαβεῖν is here used for the verb κταῖσθαι, as νόστον λαβεῖν = νοστήσαι. Eur. Iph. Taur. v. 985. αἰδῶ λαβεῖν = αἰδεῖσθαι. Aj. 345. μεταμελείαν λαβεῖν, πείραν λαβεῖν. Wakefield proposes τό.

ἀλλὰ γὰρ = ἀλλ' ἐπεὶ, 'But, since.'

v. 83. εἰς ἀναιδὲς = εἰς ἀναιδείαν.

δός μοι σεαυτὸν, κᾶτα τὸν λοιπὸν χρόνον
κέκλησο πάντων εὐσεβέστατος βροτῶν. 85

ΝΕ. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,
Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.
ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,
οὔτ' αὐτὸς οὔθ', ὥς φασιν, οὐκφύσας ἐμέ.
ἀλλ' εἴμ' ἔτοιμος πρὸς βίαν τὸν ἄνδρ' ἄγειν, 90
καὶ μὴ δόλοισιν. οὐ γὰρ ἐξ ἑνὸς ποδὸς
ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.
πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ
προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95

ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὧν νέος ποτὲ
γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν·
νῦν δ' εἰς ἔλεγχον ἐξιὼν ὁρῶ βροτοῖς
τὴν γλῶσσαν, οὐχὶ τᾶργα, πάνθ' ἡγουμένην.

v. 84. δός μοι σεαυτὸν] 'Ter. Adelph. v. 3. 59. Da te hodie mihi.' Brunck.

v. 87. οὖς ἂν—στυγῶ] 'Whatever words I am pained to hear, I also hate to carry into effect.' For construction comp. El. 442. οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφεν. Antig. 463.

v. 88. Λαερτίου] The father of Ulysses is called Laertes, Laertius and Lartius.

v. 90. πρὸς βίαν] as in 92, 'with violence.' So πρὸς εὐσεβείαν, El. 464. πρὸς τάναιδές, Eur. Iph. Aul. 379.

v. 91. ἐξ ἑνὸς ποδὸς] 'with one foot:' ἐκ denotes the 'means,' as in Soph. Ag. 537; so above ἐκ τέχνης κακῆς, and v. 563. ἐκ βίας ἢ λόγοις.

v. 92. ἡμᾶς τοσούσδε] 'our (comparatively) large numbers.' There is an opposition between ἑνὸς and τοσούσδε.

v. 93. ὀκνῶ. 'Ubique ὀκνῶ pro αἰσχύνομαι accipiendum est.' Elmal. Herac. 244; but see v. 907.

v. 95. ἐξαμαρτεῖν, 'to fail in my purpose.'

v. 98. εἰς ἔλεγχον ἐξιὼν, 'coming to the trial of things;' i. e. experience.

v. 99. πάνθ' ἡγουμένην] 'leading the way in every thing.'

- NE. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῇ λέγειν; 100
 ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
 NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
 ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
 NE. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;
 ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105
 NE. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;
 ΟΔ. οὐ, μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.
 NE. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῇ λέγειν;
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψευδὸς φέρει.
 NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν; 110
 ΟΔ. ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.
 NE. κέρδος δέ μοι τί τοῦτον ἐς Τροίαν μολεῖν;
 ΟΔ. αἶρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.

v. 100. Porson on Phoeniss. 892, corrects τί μ' οὖν: but the hiatus appears to be admissible in this expression.

v. 101. λέγω] 'I order.' So in Œd. Col. 840. 856. Similarly αὐδῶ, Œd. Col. 864. ἐννέπω, Œd. Col. 932. This is one of the comparatively few verses in Tragedy which have no caesura. Pors. Pref. Hecuba.

v. 103. οὐ μὴ πίθηται] In negative propositions, the conjunctive aor. is sometimes used with οὐ μὴ for the future with οὐ. See particularly Electra, 428. Aristoph. Vesp. 394.

v. 104. ἰσχύος θράσος] 'confidence arising from strength:' at v. 105 supply ἔχει from preceding verse.

v. 106. οὐκ ἄρ'] Elmsley, Heraclid. 269, reads οὐτᾶρ' (=οὔτοι ἀρᾶ) without the note of interrogation. Translate, 'Is it not then safe even to approach him?' This neuter sense of προσμῖξαι is common: see Thucyd. i. 2. 13. iii. 11. 39. Herod. vi. 112, and compare ἐμμίξιν in Soph. Œd. Col. 1057.

θρασύ] 'a thing having confidence in it,' i. e. 'a safe thing.' εὐθαρσὲς καὶ ἀσφαλὲς, Schol. Before προσμῖξαι supply τινά, with which λαβόντα in the next line agrees.

v. 110. πῶς—βλέπων, 'quâ fronte?' 'with what face?' With this sense of βλέπειν Erfurdt compares Lat. 'tueri' in expressions 'acerba, torva tueri.'

v. 113. αἶρεῖ, 'are to take.' The future is used for the

- NE. οὐκ ἄρ' ὁ πέρσων γ', ὡς ἐφάσκετ', εἴμ' ἐγώ ;
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σου. 114
 NE. θηρατέ' ἂν γίγνοιτ' ἂν, εἴπερ ᾧδ' ἔχει.
 ΟΔ. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.
 NE. ποίω ; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.
 ΟΔ. σοφός τ' ἂν αὐτὸς κάγαθος κεκλῆ' ἄμα.
 NE. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 119
 ΟΔ. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα ;
 NE. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνήνεσα.
 ΟΔ. σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου·
 ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρῶν,

present when the thing spoken of is considered certain. *Æsch*
Agam. 125.

v. 114. ὡς ἐφάσκετο] 'as was prophesied.'

v. 116. The double ἂν is said to strengthen the assertion
 θηρατέ' οὖν γένοιτ' ἂν is the reading of Brunck and Wunder
 οὖν improves the sense.

v. 117. 'Know that by doing this you carry off double
 advantages.' φέρω, to bear; φέρομαι, to bear for oneself
 'to gain.'

v. 118. τὸ δρᾶν] The art. with the infin. is frequently
 used for the simple infin. when it is either the subject or object
 of the main action. It is here the object. *Matthiä*, *Gr.* 54
Obs. 2.

v. 119. αὐτός] 'in your own person.' [*Wunder*: αὐτός =
 αὐτός, 'the same man.'] κεκλῆ' = κεκλήῃο, 2 pers. optat. per
 pass. from κεκλήμην, -ῆο, -ῆτο: σοφός τε κάγαθος. Clever for
 deceiving; and brave for capturing Troy: which Neoptolemus
 could not do, according to the oracle, if Philoctetes were not
 present.

v. 120. ἴτω denotes that the speaker has made up his mind
 to the worst.

v. 122. σαφ' ἴσθι, i. e. μνημονεύειν με. Συνήνεσα 'have
 agreed to them.'

v. 124. ἄπειμι] εἶναι (ire) with its compounds always has
 a future signification attached to the present tense indica
 tive.

μὴ, &c. 'lest I should be espied if I stay here.'

καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125
καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇτέ τι
κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὡς ἂν ἀγνοία προσῇ·
οὗ δῆτα, τέκνον, ποικίλως ἀνδωμένον, 130
δέχου τὰ συμφέροντα τῶν αἰὲ λόγων.
ἐγὼ δὲ πρὸς ναῦν εἰμι, σοὶ παρεῖς τάδε·
Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῆν
Νίκη τ' Ἀθάνα Πολιάς, ἣ σώζει μ' αἰεί. [στρ. α'.
XO. τί χρῆ, τί χρῆ δέσποτά μ' ἐν ξένῃ ξένον
στέγειν; ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν; 136

v. 125. τὸν σκοπὸν] The same as is mentioned in v. 45 and 48.

v. 126. εἴαν—τοῦ χρόνου, &c.] 'If you shall appear to me to loiter away any of *the* time,' i.e. the time assigned you for this business. Αὖθις πάλιν. See 934.

v. 127. ναυκλήρου, &c.] 'Having disguised his form with the dress of a ship-master.' With μορφὴν δολοῦν comp. Virg. *Æn.* 683. 'Tu faciem illius noctem non amplius unam Falle dolo.' ἀγνοία. The last syllable of this word is lengthened here and in *Trach.* 350. A similar licence in ἀνοία, *Sept. contra Theb.* 404, is corrected by Blomfield. According to rule, feminines in -εια and -οια derived from substantives and adjectives in -εως, -ης, -ους, (i.e. oos) have a short.

v. 130. Translate: 'while he is telling his deceitful tale, do you take up what suits your purpose of the words he may happen to say.'

v. 134. Νίκη—Ἀθάνα Πολιάς] Athena, the guardian of cities, was worshipped under the name of Νίκη at Athens, in a temple on the Acropolis. Local incidents of this nature are sometimes taken advantage of by the tragic writers: for instance, *Æsch. Eumen.* 1001. She had the name Πολιάς in Sparta and Crete, as well as at Athens.

v. 136. στέγειν ἢ λέγειν πρὸς, &c.] 'to conceal by silence or speak before the suspicious man.'

φράζε μοι.

τέχνα γὰρ τέχνας ἑτέρας προὔχει
καὶ γνώμα παρ' ὅτῳ τὸ θεῖον
Διὸς σκῆπτρον ἀνάσσεται. 14

σε δ', ὦ τέκνον, τόδ' ἐλήλυθεν
πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε
τί σοι χρεῶν ὑπουργεῖν.

ΝΕ. νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς

προσιδεῖν ἐθέλεις ὄντινα κεῖται, 145
δέρκου θαρσῶν· ὁπόταν δὲ μόλη
δεινὸς ὀδίτης τῶνδ' ἐκ μελάθρων,
πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν. [ἀντ. α΄.

ΧΟ. μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, τὸ σὸν

φρουρεῖν ὅμμ' ἐπὶ σῶ μάλιστα καιρῷ· 151
νῦν δέ μοι

λέγ' αὐλὰς ποίας ἔνεδρος ναίει,
καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι

v. 137. Translate: 'for in whosoever hand the divine sceptre of Jove is swayed, his art surpasses other art and his mind other minds: now this supreme ancient power has devolved upon you, my son: wherefore,' &c.

τὸ = διό.

v. 144. τόπον ἐσχατιαῖς] 'the spot in distant places,' i.e. 'the distant spot.'

v. 145. ὄντινα κεῖται] 'which he occupies:' comp. OEd. Rex, 161. θάσσειν ἔδρας. Ajax, 249. ἔζεσθαι ζύγον.

v. 148. πρὸς ἐμὴν, &c.] 'advancing continually near me.' πρὸς χεῖρα = 'ad manum.' It is less correctly translated 'to the beck of my hand.'

v. 149. πειρῶ, &c.] 'Endeavour to further by your assistance the business that is in hand.'

v. 151. 'That my eye should keep watch particularly on your advantage.' i.e. that I should observe the occasions when I can be of service to you.

μαθεῖν οὐκ ἀποκαίριον, 155
 μὴ προσπεσὼν με λάθῃ ποθὲν,
 τίς τόπος, ἢ τίς ἔδρα, τίν' ἔχει στίβον,
 ἔναυλον, ἢ θυραῖον.

ΝΕ. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον 160
 πετρίνης κοίτης.

ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεςτιν;

ΝΕ. δῆλον ἔμοιγ' ὥς φορβῆς χρεῖα
 στίβον ὀγμεύει τόνδε πέλας που.
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
 λόγος ἐστὶ φύσιν, θηροβολοῦντα 165
 πτηνοῖς ἰοῖς στυγερόν στυγερώς,
 οὐδέ τιν' αὐτῷ
 παιῶνα κακῶν ἐπινωμᾶν.

ΧΟ. οἰκτείρω νιν ἔγωγ', ὅπως, στρ. β'.
 μὴ του κηδομένου βροτῶν 170
 μηδὲ σύντροφον ὅμμ' ἔχων,
 δύστανος, μόνος αἰεὶ,
 νοσεῖ μὲν νόσον ἀγρίαν,
 ἀλύει δ' ἐπὶ παντί τῳ

v. 159. 'You see before you the double-doored habitation of his rocky bed.' i.e. the rocky habitation in which his bed is.

v. 163. στίβον ὀγμεύει, &c.] 'he trails his path here somewhere in the neighbourhood.'

v. 166. Wunder and Brunck read σμυγερόν σμυγερώς, with somewhat of an improvement to the sense.

v. 167. 'and that he does not acquire ('gain,' 'get') for himself any healer of his sufferings.' On παιῶνα see Blomf. Agamem. Gloss. v. 98.

v. 169. 'I pity him, in that—'

v. 170. μὴ του κηδομένου] genitive absolute.

v. 171. σύντροφον ὅμμα] 'an associate.' Comp. Eur. Orest. ποθεινὸν ὅμμα τῆς ὀμιλίας ἐμῆς.

v. 174. 'And is at a loss on every point of need as it arises.' παντί τῳ = παντί τι.

χρείας ἰσταμένῃ. πῶς ποτε, πῶς δύσμορος ἀντέχε-
 ῶ παλάμαι θνητῶν, 17
 ῶ δύστανά γένη βροτῶν,
 οἷς μὴ μέτριος αἰών.
 οὗτος πρωτογόνων ἴσως ἀντ. β
 οἴκων οὐδενὸς ὕστερος, 181
 πάντων ἄμμορος ἐν βίῃ
 κεῖται μῦνος ἀπ' ἄλλων
 στικτῶν ἢ λασίων μετὰ
 θηρῶν· ἐν τ' ὀδύναις ὁμοῦ 185
 λιμῷ τ' οἰκτρὸς, ἀνήμεστα μεριμνήματ' ἔχων βάρη.
 ἀ δ' ἀθυρόστομος
 ἀχὼ τηλεφανῆς πικρᾶς
 οἰμωγᾶς ὕπ' ὀχεῖται. 190
 ΝΕ. οὐδὲν τούτων θαυμαστὸν ἐμοί.

v. 176. παλαμαί] 'devices.' Schol. τέχναι καὶ γινῶμαι.

v. 179. οἷς, &c.] 'Who have not a middle kind of life.' Μὴ μέτριος, 'too abundant' in either prosperity or adversity: the latter sense is used here, the former at *Electra*, 140.

v. 180 and sq. Construct: οὗτος ἴσως ὕστερος οὐδενὸς [ἀνδρὸς] πρωτογόνων οἴκων. ὕστερος = 'inferior to.'

v. 183. ἀπ' ἄλλων] 'Apart from others.'

v. 184. στικτῶν θηρῶν] 'dappled beasts.' θῆρες can hardly be applied to birds, as some scholars think with Stanley on *Æsch.* S. c. T. 783.

v. 186. ἀνήμεστα—ἔχων βάρη] This is the reading of Hermann for the common reading βαρεῖα, 'quod nihili est.' Translate: 'having incurable cares as weights (upon him), i. e. oppressing him.' Böckh on Pindar proposes ἔχων· βαρεῖα δ', which is nearest to the old reading, and probably makes the best sense.

v. 189. τηλεφανῆς] 'far sounding.' Comp. v. 203 infra, προῦφάνη κτύπος.

v. 190. οἰμωγᾶς ὕπ' ὀχεῖται] 'is borne about by reason of his cry.'

θεῖα γάρ, εἴπερ καὶ γὰρ τι φρονῶ,
καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
τῆς ὁμόφρονος Χρύσης ἐπέβη,
καὶ νῦν ἂν πονεῖ δίχα κηδεμόνων, 195
οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτη,
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
τεῖναι τὰ θεῶν ἀμάχητα βέλη,
πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται
χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι. 200

ΧΟ. εὖστομ' ἔχε, παῖ.

στρ. γ'.

ΝΕ. τί τόδε;

ΧΟ. προῦφάνη

κτύπος, φωτὸς σύντροφος ὥς τειρομένου του,
ἧ που τῇδ' ἧ τῇδε τόπων.
βάλλει, βάλλει μ' ἐτύμα φθογγά 205
του στίβου κατ' ἀνάγκαν
ἔρποντος, οὐδέ με λάθει
βαρεῖα τηλόθεν αὐδὰ

v. 192. θεῖα γάρ] 'For at the instance of the gods those sufferings inflicted by cruel Chryse have attacked him.'

v. 196. οὐκ ἔσθ', ὡς οὐ, i. e. πονεῖ] 'he must be suffering.'

v. 197, sq. τοῦ μὴ τεῖναι] The genitive depends on μελέτη. βέλη, 'bow and arrows.' Comp. 'intendisse sagittas,' Virg.

.En. ix. 590.

v. 199. πρὶν ὅδ' ἐξήκοι χρόνος] 'Before this time should have fully come:'. πρὶν, when preceded by a negative, is constructed with an optat. or subjunct. with ἂν: otherwise with ἦ followed by the indic.; or with the infinitive alone.

v. 203. φωτὸς, &c.] 'as one associated with (i. e. accustomed to be heard from) a man in pain.'

v. 204. τῇδε τόπων] The genitive follows the adv. of place. As in Lat. 'ubi gentium.'

v. 206. Construct: του (= τινος) ἔρποντος κατ' ἀνάγκαν στίβον, 'of a man crawling along with difficulty of walking.' Comp. Œd. Col. 890. καθ' ἡδονὴν ποδός.

- τρυσάνωρ· διάσημα γὰρ θρηνεῖ. 20
- ΧΟ. ἀλλ' ἔχε, τέκνον, 20
 ΝΕ. λέγ' ὃ τι.
 ΧΟ. φροντίδας
 νέας· ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ,
 οὐ μολπὰν σύριγγος ἔχων,
 ὡς ποιμὴν ἀγροβότας, ἀλλ' ἥ
 που πταίων ὑπ' ἀνάγκας 21
 βοᾷ τηλωπὸν ἰωᾶν,
 ἥ ναὸς ἄξενον αὐγά-
 ζων ὄρμον· προβοᾷ τι γὰρ δεινόν.
 ΦΙ. ἰὼ ξένοι,
 τίνες πότ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ 22
 κατέσχετ' οὔτ' εὖορμον οὔτ' οἰκουμένην;
 ποίας πάτρας ὑμᾶς ἂν ἥ γένους ποτὲ
 τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος

v. 209. τρυσάνωρ = ἐπίπονος. Schol.

v. 210. ἔχε φροντίδας νέας] 'entertain new thoughts,' i.e. 'devise some new plan.'

v. 215. πταίων, &c.] 'stumbling, he utters through pain (ὑπ' ἀνάγκης) a far-sounding cry.'

v. 217. ναὸς, &c.] 'seeing that the roadstead is dangerous to ships;' and therefore despairing of being released.

v. 221. κατέσχετε] 'have landed,' 'appulstis,' Lat. Herodotus (viii. 40) uses the full expression,—κατίσχει τὰς νέας. Comp. also Hom. Od. xi. 445. The future of the verb, when it is used in this sense, is κατασχήσω, not καθέξω. Thucyd. iv. 42. κατασχήσουσιν.

v. 223. τύχοιμ' ἂν εἰπών] 'shall I be right in saying that you are?' See Blomf. Gloss. in Agamemn. 1203. Κυρῶ is thus used in Soph. El. 663.

'Ἑλλάδος στολῆς] The substantive sometimes is used instead of the adjective, and in the same construction. Hom. Il. ω'. 58. Ἐκτωρ μὲν θνητός τε γυναικὰ τε θῆσατο μαζόν. Herod. iv. 78. Ἑλλάδα γλῶσσαν. Eur. Phoen. 609. κομπὸς εἶ. Plato, Apol. Soc. 34.

στολῆς ὑπάρχει προσφιλεστάτης ἐμοί.
 φωνῆς δ' ἀκούσαι βούλομαι· καὶ μή μ' ὄκνω 225
 δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον·
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
 ἔρημον ὧδε καῖφίλον καλούμενον,
 φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὗτ' ἐμὲ 230
 ὑμῶν ἀμαρτεῖν τοῦτό γ' οὔθ' ὑμᾶς ἐμοῦ.

NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὔνεκα
 Ἕλληνές ἐσμεν. τοῦτο γὰρ βούλει μαθεῖν.

ΦΙ. ὦ φίλτατον φώνημα. φεῦ τὸ καὶ λαβεῖν
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.
 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν 236
 χρεῖα; τίς ὀρμή; τίς ἀνέμων ὁ φίλτατος;
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

v. 225. καὶ μή μ' ὄκνω, &c.] Join ὄκνω ἐκπλαγῆτε=Lat.
 'aversari.'

v. 228. καλούμενον=ὄντα. Comp. κέκλημαι in Eurip. Hipp.
 2, and Monk's note. Brunck reads κακούμενον, which Wunder
 adopts.

v. 230. ἀλλ' ἀνταμείψον] 'pray answer me.'

v. 231. τοῦτό γ', &c.] 'fail in this at your hands.' Τοῦτό γ'
 is a suspected reading, and indeed the construction is contrary
 to the usual construction of ἀμαρτεῖν. Τοῦδέ γ' is proposed
 as an emendation, and plausibly supported by Wunder.

v. 232. οὔνεκα = ὅτι. Comp. Antig. 63.

v. 234. φεῦ τὸ καὶ λαβεῖν] 'O that I should actually re-
 ceive.' Φεῦ is occasionally used to express joy. The article is
 employed with the infin. in exclamations. Aristoph. Avv. 5. τὸ
 δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλιον 'Ὀδοῦ περιελθεῖν στά-
 ζια πλεῖν ἢ χίλια. Similarly Cicero uses 'hoc.' 'Hoc vero
 non videre argumento esse...' de Finib. ii. 10.

v. 235. ἐν χρόνῳ μακρῷ = 'tandem aliquando.'

v. 236. τίς χρεῖα προσέσχε] Προσέσχε=προσορμίσαι ἐποί-
 ησε, 'brought you to these shores.' Comp. κατέσχετε, 221.

- NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
 Σκύρου· πλέω δ' ἐς οἶκον ἀνδῶμαι δὲ παῖς 240
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.
 ΦΙ. ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
 στόλῳ προσέσχες τήνδε γῆν; πόθεν πλέων;
 NE. ἐξ Ἰλίου τοι δὴ ταῦν γε ναυστολῶ. 245
 ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.
 NE. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου;
 ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾶς;
 NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε; 250
 ΦΙ. οὐδ' ὄνομά γ', οὐδὲ τῶν ἐμῶν κακῶν κλέος
 ἦσθον· πότ' οὐδὲν, οἷς ἐγὼ διωλλύμην;
 NE. ὥς μηδὲν εἰδότη' ἴσθι μ' ὦν ἀνιστορεῖς.

v. 239. γένος μὲν εἰμι] 'I am by birth.' Hom. Il. ο'. 225.
 γενεήν γε Μελάμποδος ἔκγονος ἦεν.

v. 243. θρέμμα Λυκομήδους] Neoptolemus was the son of
 Deidamia, daughter of Lycomedes.

v. 244. προσέσχες τήνδε γῆν] Προσέσχες is here followed
 by the acc. usual after verbs of motion to a place. It is gene-
 rally constructed with the dat. The note of interrogation at
 γῆν would be more properly expunged, with Wunder. Double
 interrogations in the same sentence are peculiar to the Greek
 language. Vid. Antig. 401. and Philoot. 1090.

v. 245. Buttman and Wunder read δὴ τὰ νῦν for δῆτα νῦν.

v. 246. Οὐ γὰρ δὴ σύ γ'] 'for surely you were not...'

v. 247. κατ' ἀρχήν = 'originally.' Comp. καθ' ὁρμήν, v. 566.

v. 250. ὅν γε] 'quippe quem,' Lat. 'In as much as I never
 saw you.' Comp. 600. 1364.

v. 251. οὐδ' οὔνομ'] The word οὔνομ' has no existence in
 Senarii: the reading has been corrected by Hermann to ὄνομά
 γ'. Οὔνομ' is defended by Schäfer on the authority of Eur. Iph.
 Taur. 36. But Elmsley (Bacch. 230) is more satisfactory.

v. 253. ὥς, &c.] Instead of ὅτι with the finite verb, the
 participle with ὥς is used after verbs of thinking, knowing, and
 the like.

ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς,
οὐ μὴδὲ κληδὼν ὧδ' ἔχοντος οὔκαδε, 255
μὴδ' Ἑλλάδος γῆς μηδαμοῦ διῆλθέ που.
ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
γελῶσι σιγ' ἔχοντες· ἡ δ' ἐμὴ νόσος
αἰεὶ τέθηλε, καὶ πῖ μεῖζον ἔρχεται.
ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως, 260
ὅδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως
τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης· ὃν οἱ
δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ
ἔρριψαν αἰσχροῦς ὧδ' ἔρημον, ἀγρία 265
νόσῳ καταφθίνοντα, τῆς ἀνδροφθόρου
πληγέντ' ἐχιδνῆς ἀγρίῳ χαράγματι·
ξὺν ἧ μ' ἐκεῖνοι, παῖ, προθέντες ἐνθάδε

v. 254. πολλὰ μοχθηρὸς] 'very wretched.' Comp. πολλὰ δεινὸς, Soph. Antig. 1045.

v. 256. 'Has not made its way in any quarter of Grecian land.'

v. 259. τέθηλε] So ἀνθεῖν. Soph. Trach. 1089. ἐπὶ μεῖζον ἔρχεται, 'increases.' Eurip. Med. ἐπὶ μὴδὲν ἔρχεται.

v. 261. ὅδ' εἴμ' ἐγὼ σοι, &c.] 'in me you see before you him whom doubtless you know of,' &c. Ὁν κλύεις. Comp. ἤκουσα τοὺς ναυτὰς in v. 548. and note.

v. 264. χῶ] = καὶ ὁ. When καὶ is joined with the syllable following it by crasis, the ι subscriptum is not written except the latter syllable contains an ι: καὶ ἐγὼ = καὶ ἐγώ, καὶ εἶτα = καὶ ἔτα.

Κεφαλλήνων ἀναξ] The inhabitants of all the Ionian islands opposite Acarnania and Elis were originally called Cephallenians: afterwards the name was confined to Samos. They were great traders, and for that reason were in disrepute in the heroic age: whence Ulysses is thus termed by Philoctetes out of contempt.

v. 267. χαράγματι = δῆγματι. Schol.

v. 268. Construct: ξὺν ἧ [i.e. νόσῳ] ἐκεῖνοι προθέντες μ' ἐνθάδε ἔρημον, ἔχοντο.

ῥχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270
 τότε ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
 εὔδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρῳ,
 λιπόντες ῥχονθ', οἷα φωτὶ δυσμόρῳ
 ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς
 ἐπωφέλημα σμικρὸν, οἷ' αὐτοῖς τύχοι. 275
 σὺ δὲ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβώτων ἐξ ὕπνου στηῆναι τότε;
 ποῖ' ἐκδακρῦσαι; ποῖ' ἀποιμῶξαι κακά;
 ὀρῶντα μὲν ναῦς, ἃς ἔχων ἐναυστόλουν,
 πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου
 κάμνοντι συλλάβοιτο. πάντα δὲ σκοπῶν
 εὔρισκον οὐδέν πλὴν ἀνιᾶσθαι παρόν
 τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.
 ὁ μὲν χρόνος δὲ διὰ χρόνου προὔβαινέ μοι, 285

v. 269. τῆς ποντίας Χρύσης] 'the island Chryse,' which derived its name from the nymph.

v. 271. ἄσμενοί μ' ὡς εἶδον εὔδοντ'] 'when they had to their great pleasure seen me sleeping after much tossing on the sea.'

v. 273. οἷα φωτὶ δυσμόρῳ] 'as before a poor wretch. Comp. not. on οἷ' ἀνὴρ πένης, v. 584.

v. 275. ποίαν ἀνάστασιν στηῆναι] ἀνάστασιν is the cognate accusative.

v. 277. ποῖ' ἐκδακρῦσαι = ποῖα δάκρυα ἐκδακρῦσαι.

v. 281. Οὐχ ὅστις, &c.] Translate: 'Not one to succour me, not one to assist me in my disease when I was sick.' Συλλάβοιτο νόσου. This sense of συλλαμβάνεσθαι is easily derived from the primary sense, 'to take hold of with another.'

v. 283. οὐδέν πλὴν ἀνιᾶσθαι = οὐδέν πλὴν τοῦ ἀνιᾶσθαι 'Nothing but trouble.'

v. 284. τούτου] i. e. τοῦ ἀνιᾶσθαι.

v. 285. χρόνος διὰ χρόνου] 'time after time,' i. e. a succession of periods. Comp. ἄλλον δι' ἄλλον, Eur. Andr. 1252.

καῶδει τι βαιᾶ τῇδ' ὑπὸ στέγῃ μόνον
 διακονεῖσθαι. γαστρὶ μὲν τὰ σύμφορα
 τόξον τοῦδ' ἐξεύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
 νευρυσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290
 εἰλυόμην δύστηνον ἐξέλκων πόδα
 πρὸς τοῦτ' ἂν εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
 καὶ πον πάγου χυθέντος, οἷα χείματι,
 ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
 ἐμμηχανώμην· εἴτα πῦρ ἂν οὐ παρῇν, 295
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις
 ἔφην ἄφαντον φῶς, ὃ καὶ σῶζει μ' αἰεὶ.
 οἰκουμένη γὰρ οὖν στέγῃ πυρὸς μέτα
 πάντ' ἐκπορίζει, πλὴν τὸ μὴ νοσεῖν ἐμέ.
 φέρ', ὃ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. 300
 ταύτῃ πελάζει ναυβάτης οὐδεὶς ἐκὼν,
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.

v. 287. διακονεῖσθαι] 'to minister to my own necessities.'

v. 289. πρὸς δέ, &c.] 'And whatever my arrow &c., after this I was wont to crawl along.' The opt. is used because of the indefinite nature of the relative. See Hom. Il. β'. 188. Eur. Troad. 380. οὖς Ἄρης ἔλοι. Ἄν with imperf. denotes the repetition of the action: as in ἐμμηχανώμην ἂν—παρῇν ἂν below. Comp. also Aristoph. Ran. 923. 948. and εἶρπεν ἂν, v. 701.

v. 293. Translate: 'And, if the frost happened to be spread [over the earth], as is to be expected in winter.' Comp. οἷα φῶτι δυσμόρῳ, 273. and οἷ' ἀνὴρ πένης, 584.

v. 297. ἄφαντον] 'hidden.' Virgil, Geo. i. 135. 'Ut silicis venis abstrusum excuderet ignem.'

v. 300. The conjunctive after φέρε and ἄγε stands sometimes for the imperative. Comp. Eur. Hipp. 877. Herc. Fur. 530. Elect. 875. The Greeks never use the simple conjunctive for the imperative. τὸ τῆς νήσου, vid. not. on v. 497. and comp. Thucyd. ii. 60. τὰ τῆς ὀργῆς.

v. 303. ἐξεμπολήσει κέρδος] 'shall get gain by traffic.'

οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.
 τάχ' οὖν τις ἄκων ἔσχε' πολλὰ γὰρ τὰδε 305
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
 οὗτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
 ἐλεοῦσι μὲν, καὶ πού τι καὶ βορᾶς μέρος
 προσέδοσαν οἰκτεῖραντες, ἢ τινα στυλήν·
 ἐκεῖνο δ' οὐδεὶς, ἢνίκ' ἂν μνησθῶ, θέλει, 310
 σῶσαί μ' ἐς οἴκους· ἀλλ' ἀπόλλυμαι τάλας
 ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
 κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
 τοιαῦτ' Ἀτρεΐδαί μ' ἢ τ' Ὀδυσσέως βία,
 ὦ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ 315
 δοιέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

ξενώσεται, 'shall be entertained as a guest.' On this future. see not. on v. 46.

v. 304. οἱ πλοῖ] The dual and plural of this declension are rarely used.

v. 305. ἔσχε] 'directed [his course],' i. e. 'approached.' Herod. vi. 95. παρὰ τὴν ἡπειρον εἶχον τὰς νέας.

τάδε, 'these things,' i. e. things contrary to the will of man. ἐν τῷ μακρῷ ἀνθρώπων χρόνῳ, i. e. the life of man.

v. 307. οὗτοι] refers to τις. In Greek poetry a definite plural often refers to an indefinite singular. Comp. Antig. 707. ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ...οὗτοι διαπτυχθέντες ὤφθησαν κενοί. See Eur. Hipp. 79. and Porson's note.

ἔσχε—ἐλεοῦσι—προσέδοσαν—θέλει] The aorist expresses an occasional, and the present a constantly repeated action.

v. 311. σῶσαί μ' ἐς οἴκους] 'to carry me safe home.'

v. 313. βόσκων νόσον] Comp. the Lat. phrase, 'vulnus alere.' Virg. Æn. iv. 2.

v. 314. Ὀδυσσέως βία] This Homeric phrase is here applied particularly to Ulysses, in reference to his evil actions.

v. 315. οἷς Ὀλύμπ. &c.] Porson reads οἷ for οἷς; which greatly improves the text: Wunder calls it 'certissima conjectura.'

v. 316. ἀντίποιν' ἐμοῦ=ἀντίποινα τῶν ἐμῶν παθημάτων. The noun is used instead of the possessive adjective.

ΧΟ. ἔοικα καὶ τῶ τοῖς ἀφιγμένοις ἴσα

ξένοις ἐποικτεῖρουν σε, Ποίαντος τέκνον.

ΝΕ. ἐγὼ δὲ καὶ τὸς τοῖσδε μάρτυς ἐν λόγοις,
ὡς εἶσ' ἀληθεῖς οἶδα, συντυχῶν κακῶν 320
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.

ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;

ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε,
ἴν' αἱ Μυκῆναι γνοῖεν ἢ Σπάρτη θ' ὅτι 325
χῆ Σαῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν.

ΦΙ. εὐ γ', ὦ τέκνον. τίνος γὰρ ὡδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

ΝΕ. ὦ παῖ Ποίαντος, ἐξερω, μόλις δ' ἐρῶ,
ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν. 330
ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,

v. 317. ἔοικα] The first person is uncommon. The second and third are more generally used.

ἴσα τοῖς ἀφ. ξένοις] 'As much as those strangers who have come here.'

v. 319. μαρτὺς ἐν λόγοις. Wunder pronounces this a solecism, and, it seems, with reason. Erfurdt corrects it by writing ὡν for ἐν.

v. 321, sq. συντυχῶν, &c.] 'Having had experience of the evil Atridae.' Comp. Oed. Col. 1482. ἐναισίῳ δὲ συντύχοιμι.

v. 324. θυμὸν πληρῶσαι] 'to satisfy my angry feelings.' Eur. Hipp. 1327.

v. 325. ἴνα—γνοῖεν] The opt. is used for the conj. by a kind of attraction of tenses on account of γένοιτο in 324, as in v. 529.

v. 328. τίνος χόλον, &c.] 'On what account do you thus allege against them this your great anger?' Χόλον τίνος; 'anger for what?' Χόλον includes also in its meaning the fault which excited the anger. Comp. νεῖκος ἐγκαλεῖν, Oed. Rex, 702. ἐγκαλῶν ἐλήλυθας nearly = ἐγκαλεῖς.

v. 330. μολῶν] i. e. to Troy.

v. 331. ἔσχε μοῖρα, &c.] 'Fate held Achilles so that he should die.'

ΦΙ. οἶμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', εἰ τέθνηχ' ὁ Πηλέως γόνος.

ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενὸς, θεοῦ δ' ὕπο,
τοξευτὸς, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335

ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶ θανῶν.
ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
πάθημ' ἐλέγχω πρῶτον, ἢ κεῖνον στένω.

ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ' ὦ τάλας
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340

ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον
αὖθις πάλιν μοι πρᾶγμ', ὅτ' σ' ἐνύβρισαν.

ΝΕ. ἤλθόν με νηὶ ποικιλοστόλῳ μέτα
δῖός τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦμου πατρὸς,
λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345
ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
πατὴρ ἐμὸς, τὰ πέργαμ' ἄλλον ἢ 'μ' ἐλεῖν.
ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν

v. 334. τέθνηκεν—ὑπο] 'died by the hands of ...'

v. 335. τοξευτὸς ἐκ Φοίβου δαμείς = τόξοις Φοίβου δαμείς.

v. 338. πότερον ἐλέγχω] 'whether I am to inquire into.'
'Ἐλέγχω and στένω are conjunctives deliberative.

v. 340. τὰ τῶν πέλας, i. e. ἀλγήματα] 'the sufferings of
others.' The Eng. word *neighbour* is thus applied in holy writ.

v. 342. αὖθις πάλιν] This pleonastic expression occurs fre-
quently in Tragedy, e. g. vv. 127. 1232.

v. 343. ἤλθον με—μέτα = μετῆλθον με. ποικιλοστόλῳ =
'painted divers colours.'

v. 344. δῖος] i. e. διοτρεφὴς, refers to the kingly office
of Ulysses. ὁ τροφεὺς, &c. i. e. Phoenix, *Iliad* i. 481, sqq.

v. 345. μάτην] 'falsely.'

v. 347. τὰ Πέργαμα = τὰ Τροίας πέργαμα. Read ἢ μ'
for ἢ 'μ'.

v. 348. οὐ πολὺν, &c.] 'They did not keep me long from
going,' i. e. 'they made me go quickly.' When the Greeks wish
to express a circumstance strongly, they sometimes do so by
denying its opposite.

χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχὺ,
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρῃ, 350
 ὅπως ἴδοιμ' ἄθραπτον· οὐ γὰρ εἰδόμην
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,
 εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών.
 ἦν δ' ἡμαρ ἤδη δεύτερον πλέοντί μοι,
 καὶ γὰρ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
 κατηγόμεν· καί μ' εὐθὺς ἐν κύκλῳ στρατὸς
 ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν
 τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
 κεῖνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος,
 ἐπεὶ ἑδάκρυσα κεῖνον οὐ μακρῷ χρόνῳ, 360
 ἐλθὼν Ἀτρεΐδης πρὸς φίλους, ὡς εἰκὸς ἦν,
 τά θ' ὅπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρὶ ἑλέσθαι· τῶν δ' ὅπλων κείνων ἀνὴρ 365
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.
 καὶ γὰρ δακρύσας εὐθὺς ἐξανίσταμαι

v. 351. οὐ γὰρ εἰδόμην] 'For I saw him not [before].' εἰ-
 δόμεν is used for εἶδον, as in Soph. Elect. 893. Trach. 151.
 Comp. also Hom. Il. κ'. 47.

v. 352. ὁ καλὸς λόγος προσῆν] 'The glorious reputation
 'that would ensue) was added to (their inducements).'

v. 355. πικρὸν] The Schol. says that this epithet is used
 because of the sufferings of Neoptolemus at Sigeum.

v. 356. κατηγόμεν] 'arrived at.' The ancients used to con-
 sider the sea higher than the earth, from the appearance it has
 when looked at from the shore. Hence ἀνάγεσθαι = 'to put to
 sea,' κατάγεσθαι = 'to put in to land.'

v. 359. ἔκειτο = 'was lying dead.'

v. 360. ἐπεὶ ἑδάκρυσα] An elision of the initial short syllable
 occurs only after a long vowel or diphthong. οὐ μακρῷ χρόνῳ
 ἐλθὼν = 'having gone soon after.' Comp. v. 348.

v. 363. τλημονέστατον, 'most impudent.'

ὀργῇ βαρεῖα, καὶ καταλήσας λέγω,
 ὦ σχέτλι', ἢ τολμήσατ' ἀντ' ἐμοῦ τινὶ
 δοῦναι τὰ τεύχη τὰμα, πρὶν μαθεῖν ἐμοῦ; 370
 ὁ δ' εἶπ' Ὀδυσσεὺς, πλησίον γὰρ ὦν κύρει,
 ναὶ, παῖ, δεδώκασ' ἐνδίκως οὗτοι τάδε.
 ἐγὼ γὰρ αὐτ' ἔσωσα κάκεινον παρών.
 καὶ γὰρ χολωθείς εὐθύς ἤρασσον κακοῖς
 τοῖς πᾶσιν, οὐδὲν ἐνδεές ποιούμενος, 375
 εἰ τὰμα κείνους ὅπλ' ἀφαιρήσοιτό με.
 ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσαργος ὦν,
 δηχθεὶς πρὸς ἀξήκουσεν ὧδ' ἡμείψατο,
 οὐκ ἦσθ' ἵν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἵν' οὐ σ' ἔδει.
 καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380

v. 369. ὦ σχέτλι', ἢ τολμήσατ'] The speaker begins by addressing Agamemnon, but afterwards turns to the whole assembly; which accounts for the anomalous syntax.

v. 370. πρὶν μαθεῖν ἐμοῦ, 'before (i. e. without) having received instruction from me.' Comp. πρὶν φράσαιμί σοι, 'before (i. e. without) telling you.' v. 551.

v. 371. ὦν κύρει] This reading is inadmissible, as the augment is *never omitted* in Attic Greek, though some German scholars defend its absence in the long narrations of messengers: Wunder and Hermann after Brunck read ἦν κυρῶν. See Pors. Præf. Hecub. κυρῶ is sometimes (as here) synonymous with τυγχάνω.

v. 373. κάκεινον] i. e. Achilles.

v. 375. ἤρασσον, &c.] 'Began to attack them with the whole catalogue of evil words.' οὐδὲν ἐνδεές ποιούμενος, 'omitting none.'

v. 376. εἰ τὰμα, &c.] 'In case he intended to defraud,' &c. Verbs of depriving govern either an acc. of the person and gen. of the thing, or, more elegantly, two accusatives.

v. 377. ἐνθάδ' ἤκων] 'Having come to this,' i. e. 'being thus situated, so gave answer through vexation to what he heard.'

v. 379. Contains an objection to Neoptolemus for keeping aloof from the Grecian army when it was endangered.

v. 380. ταῦτα] i. e. τὰ ὅπλα. Join ταῦτα ἔχων.

οὐ μή ποτ' ἐς τὴν Σκῦρον ἐκπλεύσης ἔχων.
 τοιαῦτ' ἀκούσας ἀξονειδισθεῖς κακὰ,
 πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος
 πρὸς τοῦ κακίστου καὶ κακῶν Ὀδυσσέως.
 κούκ αἰτιῶμαι κεύθον ὥς τοὺς ἐν τέλει. 385
 πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμενῶν,
 στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
 διδασκάλων λόγοισι γίνονται κακοί.
 λόγος λέλεκται πᾶς. ὁ δ' Ἀτρεΐδας στυγῶν
 ἐμοί θ' ὁμοίως καὶ θεοῖς εἷη φίλος. 390

ΧΟ. ὄρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός,
 ἃ τὸν μέγαν Πακτωλὸν εὖχρυσον νέμεις,

v. 381. οὐ μὴ ἐκπλεύσης] See note on v. 103: but the first aor. act. conj. is very rarely used after οὐ μή. It is however correct Greek, and supported by authority. Aristoph. Vesp. 394. Pac. 1266. Plat. Republ. x. 609. B. Xenoph. Anab. iv. 8. 13. Instead of aor. 1. subj. the future is generally used after οὐ μή. Brunck's alteration (ἐκπλεύσεις) is a solecism, the fut. of πλέω being πλεουσούμαι.

v. 382. κακὰ = revilings, as in v. 374. 'Having been addressed (ἀκούσας) and reproached with these revilings.' Comp. El. 288. ἐξονειδίζει κακά.

v. 384. ἐκ κακῶν] Ulysses was said by his enemies to be the son of Sisyphus. With the phrase κάκιστε καὶ κακῶν comp. γονηροῖς καὶ πονηρῶν, Aristoph. Ran. 744. κάκιστε καὶ κακῶν, Eur. Andr. 581.

v. 385. ὥς τοὺς ἐν τέλει] 'So much as the commanders in chief.' τοὺς ἐν τέλει, Soph. Antig. 67. Ajac. 1352, &c. and comp. ἐντελής in Æsch. Ag. 104, and Blomf. Glossar. in loco.

v. 386. ἐστὶ πᾶσα τῶν, &c.] 'Belongs entirely to,' 'is dependent on.'

v. 388. διδασκάλων = τῶν βασιλέων. Schol.

v. 391. Ὀρεστέρα] The mysteries of the goddess Γῆ, otherwise called Cybele and Rhea, were celebrated in the mountains, whence this title.

v. 394. νέμεις] 'possessest.' The worship of Rhea prevailed in Lydia, in which the river Pactolus flowed.

σὲ καὶ κεῖ, μᾶτερ πότνι', ἐπηνδῶμαν, 395
 ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,
 ὅτε τὰ πάτρια τεύχεα παρεδίδουσαν,
 ἰὼ μάκαιρα ταυροκτόνων 40
 λεόντων ἔφεδρε, τῷ Λαρτίου
 σέβας ὑπέρτατον.

ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφές ·
 λύπης πρὸς ἡμᾶς, ὧ ξένοι, πεπλεύκατε,
 καί μοι προσάδεθ' ὥστε γιγνώσκειν ὅτι 40
 ταῦτ' ἐξ Ἀτρειδῶν ἔργα καὶ Ὀδυσσέως.
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ
 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς
 μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν.
 ἀλλ' οὗ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρῶν 41

v. 395. σὲ καὶ κεῖ ἐπηνδῶμαν] 'I invoked thee *there* too.' i.e. in Phrygia, when the arms of Achilles were given to Ulysses.

v. 398. ἐς τόνδ'] i.e. Neoptolemus. ὕβρις πᾶσα, 'the highest indignities.' See v. 141.

v. 401. λεόντων ἔφεδρε] i.e. sitting in a chariot drawn by lions, as Rhea is represented in Ovid, Fast. iv. 215, sqq. Virg. Æn. iii. 111, and elsewhere.

τῷ Λαρτίου follows the verb παρεδίδουσαν, the intermediate words being used as an interjection.

v. 404. σύμβολον σαφές λύπης] The σύμβολον was a talismanum [tessera hospitalitatis] which was broken and divided between two persons mutually bound by the ties of hospitality, and thus provided them with mutual marks of recognition. The injuries which Neoptolemus and Philoctetes had received from the Atridae compose in this case the σύμβολον of their friendship. σαφές = 'clearly recognizable.'

v. 405. καί μοι προσάδεθ' = συμφωνεῖτε. Schol. 'Your ditty of lamentation is the same with mine.'

v. 407, sq. Construct: ἔξοιδά νιν γλώσση ἂν θιγόντα, 'I know that he would say.'

v. 409. ἐς τέλος = 'at last,' 'in the end.' Comp. Eur. Iph. 1615. Χρόνια μὲν τὰ τῶν θεῶν πως, ἐς τέλος δ' οὐκ ἀσθενῇ.

Αἴας ὁ μείζων ταῦθ' ὀρώων ἠνείχετο.

IE. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'· οὐ γὰρ ἄν ποτε
ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

II. πῶς εἶπας; ἀλλ' ἦ χούτος οἷχεται θανών;

IE. ὥς μηκέτ' ὄντα κείνον ἐν φάει νόει. 415

II. οἶμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
οὐδ' οὐμπολητὸς Σισύφου Λαερτίου,
οὐ μὴ θάνωσι. τούσδε γὰρ μὴ ζῆν ἔδει.

IE. οὐ δῆτ'· ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα
θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ. 420

II. τί δ' ὅς παλαιὸς καγαθὸς φίλος τ' ἐμὸς,
Νέστωρ ὁ Πύλιος ἔστιν; οὗτος γὰρ τά γε
κείνων κακ' ἐξήρυκε, βουλεύων συφῶς.

IE. κείνός γε πράσσει νῦν κακῶς, ἐπεὶ θανὼν
'Αντίλοχος αὐτῷ φρουῶδος, ὃς παρῆν, γόνος. 425

II. οἶμοι, δὴ αὐτῶς δεῖν' ἔλεξας, οἶν ἐγώ

v. 411. Αἴας ὁ μείζων] Ajax the son of Telamon.

v. 413. ταῦτ' ἐσυλήθην ἐγώ] See note on v. 376.

v. 415. ὄντα ἐν φάει] 'living.' Comp. Eur. Hec. 695.

v. 416. ὁ Τυδέως γόνος] In the Iliad Diomedes is often associated with Ulysses in his plots, e.g. the capture of the horses of Rhesus.

v. 417. Construct: ὁ Λαερτίου, ἐμπολητὸς Σισύφου, 'the son of Laertes, who was bought from Sisyphus.'

v. 418. οὐ μὴ θάνωσι] 'they will not die.' See notes on iv. 103 and 381.

v. 421. τί δ', ὅς, &c.] 'What now, is Nestor of Pylos alive, who,' &c. Comp. Aristoph. Pac. 700. τί δαί, Κρατῖνος ὁ γοφὸς ἔστιν; Ἔστιν (not enclitic) = 'exists.'

v. 423. τά γε κείνων κακά] 'Their evil deeds.' Comp. r. 514.

v. 424, sq. θανὼν φρουῶδος] 'Is dead and gone.' Φρουῶδος is always used by the tragedians without the verb εἶναι.

v. 426. δὴ αὐτῶς, &c.] This reading is altered by Porson [on Phæn. 540] into δὴ αὐτῶδ' ἐξέδειξας, with considerable improvement in sense.

ἦκιστ' ἂν ἠθέλησ' ὀλωλότων κλύειν.

φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἷδε μὲν
τεθναῶς, 'Οδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ' ἵνα
χρῆν ἀντὶ τούτων αὐτὸν αὐδαῖσθαι νεκρόν; 430

NE. σοφὸς παλαιστής κείνος· ἀλλὰ χαῖ σοφαὶ
γνώμαι, Φιλοκτήτ', ἐμποδίζονται θαρά.

ΦΙ. φέρ' εἶπὲ πρὸς θεῶν, κοῦ γὰρ ἦν ἐνταῦθά σοι.
Πάτροκλος, ὅς σοι πατρός ἦν τὰ φίλτατα;

NE. χούτος τεθνηκὼς ἦν· λόγῳ δέ σε βραχεῖ 435
τοῦτ' ἐκδιδάξω. πόλεμος οὐδέν' ἄνδρ' ἐκὼν
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεί.

ΦΙ. ξυμμαρτυρᾷ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν· φωτὸς ἐξερήσομαι,
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440

NE. ποίου γε τούτου πλήν γ' 'Οδυσσέως ἐρεῖς;

v. 427. ἂν ἠθέλησα] 'I could have wished.' So Aj. 88.
ἠθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.

v. 428. τί δεῖ σκοπεῖν] 'What must we look to?' i.e.
Since the gods have failed to exercise justice, what are we
mortals to look to?

v. 429. 'Οδυσσεὺς δ' ἔστιν, &c.] Observe the accent on
ἔστιν. 'And Ulysses on the other hand lives in the very place
where,' &c. κἀνταῦθα does not make the best sense. Wunder
wishes to substitute Böthe's conjecture, οὐκ ἐνταῦθ'.

v. 431. σοφὸς παλαιστής] 'A wily trickster.' Comp. Eur.
Hipp. 921. A metaphor from the wrestling schools.

v. 434. τὰ φίλτατα] 'the darling.' Wunder reads σοῦ.

v. 435. σε βραχεῖ] Erfurdt reads σ' ἐν βραχεῖ, which must
be adopted. A short vowel cannot be lengthened before β
in the following word. See note on v. 1311.

v. 439. φωτὸς ἐξερήσομαι] 'I will ask about,' &c. For the
construction, comp. Trach. 1122. τῆς μητρὸς ἥκω τῆς ἐμῇ
φράσων, 'to tell about my mother.' See also Œd. Rex, 701
Œd. Col. 355. 662. Antig. 1182.

v. 440. τί νῦν κυρεῖ] Compare Elect. 1424. 'Ορέστα, πῶ
κυρεῖτε;

- ΠΙ. οὐ τοῦτον εἶπον· ἀλλὰ Θερσίτης τις ἦν,
 ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
 μηδεὶς ἐφῆ· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;
 Ε. οὐκ εἶδον αὐτὸν, ἡσθόμην δ' ἔτ' ὄντα νιν. 445
 ΠΙ. ἔμελλ'· ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο.
 ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες·
 καί πως τὰ μὲν πανούργα καὶ παλιντριβῇ
 χαίρουσ' ἀναστρέφοντες ἐξ Ἀΐδου, τὰ δὲ
 δίκαια καὶ τὰ χρηστ' ἀποστέλλουσ' αἰεὶ. 450
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;
 Ε. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρὸς,
 τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι, 455
 ὅπου θ' ὁ χεῖρων τάγαθὸν μείζον σθένει

v. 441. Translate: 'Who is this that you are going to speak of, but Ulysses?' Wunder illustrates γε in ποίου γε τούτου by putting the sentence affirmatively, οὐδεὶς γε ἄλλος ἐστὶν ἢ Ὀδυσσεύς. Ἐρῶ and its compounds are always future.

v. 443. ὃς οὐκ ἂν εἴλετ', &c.] 'Who would not have chosen to speak only once in whatever case not one permitted him (i.e. all forbade him) to speak ...' i.e. whatever was grievous to hear Thersites would diligently repeat.

v. 446. ἔμελλ'] 'He was a likely case (to be alive).' Ἐπεὶ οὐδέν. The last syllable of ἐπεὶ merges with the first of οὐδέν in reading.

v. 447. εὖ περιστέλλουσι] 'take good care of.' αὐτὰ, i.e. τὰ κακά.

v. 451. ποῦ χρὴ τίθεσθαι ταῦτα] Ἐν καλῷ τίθεσθαι = 'to consider honourable.' ἐν εὐχερεῖ τίθεσθαι = 'to consider easy.' Hence the expression ποῦ χρὴ τίθεσθαι = 'in what light must we consider?' ποῦ δ' αἰνεῖν, 'and in what respect praise them?'

v. 452. ἐπαινῶν. Observe the present tense. 'When in the very act of ...'

v. 454, sq. Join τηλόθεν εἰσορῶν, 'Looking at &c. from a distance,' i.e. keeping quite away from them.

καποφθίνει τὰ χρηστὰ χῶ δειλὸς κρατεῖ,
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ·
ἀλλ' ἢ πετραία Σκῦρος ἐξαρκούσά μοι
ἔσται τὸ λοιπὸν, ὥστε τέρπεσθαι δόμῳ. 460
νῦν δ' εἶμι πρὸς ναῦν. καὶ σὺ, Ποίαντος τέκνον
χαῖρ' ὡς μέγιστα, χαῖρε· καὶ σε δαίμονες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
ἡμεῖς δ' ἴωμεν· ὡς ὀπηνίκ' ἂν θεὸς
πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα. 465

ΦΙ. ἤδη, τέκνον, στέλλεσθε;

ΝΕ.

καιρὸς γὰρ καλεῖ

πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ ἔγγυθεν σκοπεῖν

ΦΙ. πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὦ τέκνον,
πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,
ικέτης ἱκνοῦμαι, μὴ λίπης μ' οὕτω μόνον, 470
ἔρημον ἐν κακοῖσι τοῖσδ' οἴοις ὀράς

v. 457. κρατεῖ] 'is in the ascendant.'

v. 459. Σκῦρος, &c.] Suidas quotes ἀρχὴ Σκυρία as a proverb, and remarks that it was used to express mean and unprofitable things, from the barrenness of Scyros.

v. 465. εἴκη = διδῶ, συγχωρήση. Schol. 'grant.' On ἡμῖν see v. 8.

v. 467. πλοῦν μὴ ἔξ, &c.] 'To watch for an opportunity sailing, not from a distance rather than from a near spot.' Neoptolemus hints that he is going down to the shore, as he will there have a better chance of observing the rise of a favourable wind. Comp. Eur. Hec. 901. πλοῦν ὀρῶντας ἥσυχον.

v. 468. πρὸς νῦν σε πατρός, &c.] Construct: νῦν ἱκνοῦμαι σε πρὸς πατρός, &c. Comp. Soph. Trach. 436. μὴ πρὸς σε τὸ κατ' ἄκρον Οἰταῖον νάπος Διὸς καταστράπτοντος, and Lat. pro te deos oro.

v. 469. πρὸς τ' εἴ τι, &c.] 'And by whatever,' &c. The full expression is εἴ τέ τι κατ' οἶκον προσφιλές ἐστιν, ἱκνοῦμαι σε πρὸς τούτου.

v. 471. οἴοις and ὅσοις follow ἐνναίοντα in construction

ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·
 ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μὲν,
 ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος·
 ὅμως δὲ τλήθι. τοῖσι γενναίοισί τοι 475
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.
 σοὶ δ' ἐκλιπόντι τοῦτ' ὄνειδος οὐ καλόν,
 δράσαντι δ', ὦ παῖ, πλεῖστον εὐκλείας γέρας,
 εἴαν μόλω γῶ ζῶν πρὸς Οἰταίαν χθόνα.
 ἴθ'· ἡμέρας τοι μόχθος οὐκ ὅλης μιᾶς. 480
 τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων,
 εἰς ἀντλήαν, εἰς πρῶραν, εἰς πρύμνην, ὅποι
 ἤκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
 νέυσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
 πείσθητι. προσπίτνω σε γόνασι, καίπερ ὦν 485
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς
 ἔρημον οὔτω χωρὶς ἀνθρώπων στίβου.

v. 473. ἐν παρέργῳ θοῦ με] 'make no account of me,' (i.e. as to the part of the ship where you shall put me). Πάρεργον is an 'accessary,' a 'bye-work,' in painting 'the back-ground.' Hence ἐν παρέργῳ τίθεσθαι = 'to consider as a thing of minor importance.' Comp. note on v. 451.

v. 476. Construe: 'What is disgraceful is hostile, and what is honourable is productive of glory.' A false antithesis. Hence corrections of εὐφιλές and εὐχερές have been proposed.

v. 477. ἐκλιπόντι τοῦτ'] 'If you omit to do this.' οὐ καλόν = αἰσχρὸν. See note on v. 348.

v. 482. πρύμνην] Vulgo πρύμναν. The correction is Elmsley's. Ὅποι is used for the compound expression ἐκεῖσε ὅπου, as it is explained by Porson, Eur. Hec. 1062.

v. 485. προσπίτνω σε γόνασι] 'I fall down at your knees,' after which he checks himself with the words 'although unable to do so (ἀκράτωρ τοῦ προσπίτνειν) wretched and lame as I am.' These three latter words are expressed by the article. He means to say that it is in his will, but not in his power to fall down at the knees of Neoptolemus.

v. 487. Comp. Antig. 773. ἔρημος ἐνθ' ἂν ἡ βροτῶν στίβος.

ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
 ἢ πρὸς τὰ Χαλκῳδοντος Εὐβοίας σταθμά·
 κἀκεῖθεν οὗ μοι μακρὸς εἰς Οἴτην στόλος 490
 Τραχινίαν τε δερᾶδα καὶ τὸν εὐροον
 Σπερχειὸν ἔσται· πατρί μ' ὥς δείξης φίλῳ,
 ὃν δὴ παλαί' ἄν ἐξότου δέδοικ' ἐγὼ
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἰγμένοις
 ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτὰς, 495
 αὐτόστολον πέμψαντά μ' ἐκῶσαι δόμοις.
 ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,

v. 489. Χαλκῳδοντος Εὐβοίας σταθμά = Χαλκῳδοντος Εὐβοϊκα σταθμά. Comp. Eur. Ion, 59.

v. 491. δερᾶδα] Vulgo δειράδα, which Erfurdt altered by conjecture to suit the metre. This ridge of mountains was commonly called the Trachinian rocks.

v. 492. πατρί μ' ὥς δείξης φίλῳ] These words are connected in construction with ἔκσωσον μ' ἄγων, the intermediate words being parenthetical.

v. 493. ὃν δὴ παλαί' ἄν, &c.] παλαιά is used for παλαιὸν, according to Attic custom. The construction is ὃν δὴ δέδοικα μή μοι βεβήκη παλαιὸν ἄν εἴη ἐξότου. παλαιὸν ἄν εἴη ἐξότου = 'it must be a long time since.' Translate: 'Who, I fear, is dead it must be a long time since.' There is a similar construction in Œd. R. 767.

v. 494. πολλὰ = πολλάκις. Τοῖς ἰγμένοις, i. e. διὰ τῶν ἰγμένων. Translate: 'For I have often by those who came here sent messages to him, &c., that he coming by himself (αὐτόστολον) should conduct (πέμψαντα) and carry me safe home.' The Schol. read ἰκμένων. But Hermann remarks that this form is never used but in ἰκμενος (with soft breathing), signifying 'a favourable wind.' Αὐτός is frequently used in and out of composition to signify 'alone,' 'of itself.' ἐκῶσαι δόμοις is pretty nearly the same as ἐκῶσαι ἐς δόμους. Hermann indeed draws a fine distinction.

v. 497. τὰ τῶν διακόνων] This is a Greek idiom for οἱ διάκονοι. Comp. Eur. Iph. Aul. 33. τὰ θεῶν οὕτω βουλόμεν· ἔσται. Soph. El. 261. τὰ μητρὸς, ἢ μ' ἐγείνατο.

ὥς εἰκὸς, οἶμαι, τοῦμόν ἐν σμικρῷ μέρος
 ποιούμενοι τὸν οἶκαδ' ἡπείγον στόλον.
 νῦν δ', εἰς σὲ γὰρ πομπὸν τε καὺτὸν ἄγγελον 500
 ἦκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν
 ὥς πάντα δεινὰ κάπικινδύνως βροτοῖς
 κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.
 χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δεῖν' ὀράν.
 χῶτ' αὖ τις εὖ ζῇ, τηνικαῦτα τὸν βίον 505
 σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθῃ.

ΧΟ. οἴκτειρ', ἄναξ· πολλῶν ἔλεξεν δυσοίστων πόνων
 ἄθλ', οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
 εἰ δὲ πικροὺς, ἄναξ, ἔχθεις Ἀτρεΐδας, 510
 ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος
 μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν, 515

v. 498. τοῦμόν—ποιούμενοι] 'Holding my interests in small consideration.' ποιούμενοι (not ποιούμενα) is used, agreeing with the implied meaning of τὰ τῶν διακόνων. V. not. on 712.

v. 500. πομπὸν τε καὺτὸν ἄγγελον] 'The sender and bearer of the message as well.'

v. 501, sq. εἰσορῶν—θάτερα] 'Reflecting that all things are to be feared, and that it is a matter of chance to men that they fare well or the opposite.' Εἰσορῶν, says Hermann, refers to mental as well as corporeal vision. Comp. ὀράν, v. 504. παθεῖν θάτερα is an euphemistic expression for παθεῖν κακῶς. Such delicacies abound in Tragedy.

v. 506. μὴ διαφθαρεῖς λάθῃ] 'Lest he be imperceptibly ruined.'

v. 507. δυσοίστων πόνων ἄθλα] 'Struggles with sufferings hard to bear.'

v. 509. The construction of τυγχάνω with the accusative is rare, but is to be found also in Æsch. Cho. 711. Eumen. 856.

v. 514. τὸ κείνων—μετατιθέμενος] 'Turning their injury into gain for him.' Comp. τὸ κείνων κακόν, v. 193.

v. 515. ἔνθαπερ ἐπιμέμονεν] 'where he desires to go.' This is to be construed after ἐς δόμους. πορεύω signifies 'to conduct.' πορεύομαι 'to conduct oneself,' 'to go.'

ἐπ' εὐστόλου ταχείας νεῶς
πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν
νέμεσιν ἐκφυγών.

ΝΕ. ὄρα σὺ μὴ νῦν μὲν τις εὐχερῆς παρῆς,
ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία, 520
τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

ΧΟ. ἤκιστα. τοῦτ' οὐκ ἔσθ' ὅπως πυτ' εἰς ἐμέ
τοῦννεϊδος ἔξεις ἐνδίκως ὀνειδίσαι.

ΝΕ. ἀλλ' αἰσχροὶ μέντοι σοῦ γέ μ' ἐνδεέστερον
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν. 525
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς.
χὴ ναῦς γὰρ ἄξει, κούκ ἀπαρνηθήσεται.
μόνον θεοὶ σῴζοιεν ἔκ γε τῇσδε γῆς
ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

ΦΙ. ὦ φίλτατον μὲν ἡμαρ, ἥδιστος δ' ἀνὴρ, 530

v. 517. τὰν θεῶν νέμεσιν] 'The vengeance of the gods.' which would ensue if they rejected the prayers of the suppliant Philoctetes.

v. 520. ὅταν—ξυνουσία] 'when you shall have had enough of this disease by close contact with it.' νόσου must be supplied again after ξυνουσία.

v. 521. αὐτὸς] 'consistent with.'

v. 524. αἰσχροὶ] According to Attic dialect for αἰσχρόν: supply ἐστι.

v. 525. ξένῳ πρὸς τὸ καίριον πονεῖν] 'To undertake trouble to serve the advantage of the stranger.' Comp. καιρῶ in v. 151.

v. 526. ὀρμάσθω ταχύς] 'Let him start at once.' ταχύς is here used instead of the adverb. Comp. vv. 808, 1080, 1223.

v. 527. καὶ—γὰρ] 'for indeed.' These words are generally separated by the intervention of one or two others.

v. 529. βουλοίμεσθα] See note on v. 325. In the preceding verse Gernhard corrects ἔκ τε.

v. 530. ἥδιστος] The nom. is found joined with the vocative several times in Tragedy for the sake of the metre. Comp. 867 and 963.

φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς
 ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλῇ.
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
 αἶκον εἰσοίκησιν, ὥς με καὶ μάθης
 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος. 535
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·
 ἐγὼ δ' ἀνάγκῃ προὔμαθον στέργειν κακά.

ΧΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,
 ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους, 540
 χωρεῖτον, ὧν μαθόντες αὐθις εἵσιτον.

ΕΜ. Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ,
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἷης φράσαι,
 ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὖν, 545

v. 531. πῶς ἂν—ἐμφανῆς γενοίμην] 'O that I could shew you.' πῶς ἂν with opt. in this sense is more frequently used by Eurip. than by Sophocles: I think it does not occur in Æschylus. For ὑμῖν, read with Porson ὑμῖν. See v. 8.

v. 533. προσκύσαντε—εἰσοίκησιν] 'After having saluted the dwelling that is within, which does not deserve the name of a dwelling.'

v. 535. ὥς ἔφυν εὐκάρδιος] 'How patient I am.' Ἐφυν and πέφυκα have always a present sense. Their first meaning is, 'I was constituted by nature.'

v. 536. ἂν belongs to τλῆναι, 'could endure.'

v. 541. ὧν μαθόντες] See note on v. 370. The character who now appears as the merchant performed the part of the spy mentioned in v. 127.

v. 542. ξυνέμπορον] 'fellow-traveller.'

v. 543. σὺν] more correctly ξύν, which is always written in early Attic, except where it would offend against the metre.

v. 544. ποῦ κυρῶν εἷης] See n. on v. 371.

v. 545. δοξάζων μὲν οὖν] This transposition gives greater force to the negative. Comp. Œd. R. 137. Œd. Col. 125. 363. 906. 1000.

τύχῃ δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδον.
 πλέων γὰρ, ὥς ναύκληρος, οὐ πολλῶ στόλῳ
 ἐξ Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν
 Πεπάρηθον, ὥς ἤκουσα τοὺς ναύτας ὅτι
 σοὶ πάντες εἶεν οἱ νεναστοληκότες, 550
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,
 τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.
 οὐδὲν σύ που κάτοισθα τῶν σαντοῦ πέρι,
 ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
 βουλεύματ' ἐστί· κοῦ μόνον βουλεύματα, 555
 ἀλλ' ἔργα δρώμεν', οὐκ ἔτ' ἐξαργούμενα.

NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένε,
 εἰ μὴ κακὸς πέφυκα, προσφιλεῖς μενεῖ·
 φράσον δ' ἅπερ γ' ἔλεξας, ὥς μάθω τί μοι
 νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560

EM. φρουδοὶ διώκοντές σε ναυτικῶ στόλῳ
 Φοῖνιξ θ' ὁ πρέσβυς οἵ τε Θησέως κόροι.

v. 546. ταῦτόν] is used for ταῦτό (τὸ αὐτό) *only in poetry*.

v. 548. Πεπάρηθον] One of the Cyclad islands celebrated for wine (Pliny) and oil. Ovid, 'ferax Peparethus olivæ.' ἤκουσα τοὺς ναύτας. Ἀκούειν τινός, 'to hear a person say.' ἀκούειν τινά, 'to hear said of a person.' Comp. κλύεις, v. 261.

v. 550. οἱ νεναστοληκότες] The article appears to be in the way here. Dobree proposed συννεναστοληκότες, which Wunder has adopted.

v. 552. προστυχόντι τῶν ἴσων] 'having met with (received) what is fair,' i.e. a reward for the news I had brought.

v. 556. οὐκέτ' ἐξαργούμενα] 'and no longer in a state of delay.'

v. 557. ἡ χάρις τῆς προμηθείας] 'The favour of your consideration.' Wunder reads προμηθείας.

v. 560. νεώτερον expresses very little more than νέον would

v. 561. φρουδοὶ] Note on v. 424.

v. 562. Θησέως κόροι] Acamas and Demophon, of whom Homer makes no mention, as remarked by the Scholiast.

NE. ὥς ἐκ βίας μ' ἄξοντες, ἢ λόγοις πάλιν;

EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρειμί σοι.

NE. ἢ ταῦτα δὴ Φοῖνιξ τε χοὶ ξυνναυβάται 565

οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρειδῶν χάριν;

EM. ὥς ταῦτ' ἐπίστω δρῶμεν, οὐ μέλλοντ' ἔτι.

NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος

πλεῖν ἦν ἔτοιμος; ἢ φόβος τις εἶργέ νιν;

EM. κεῖνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς 570

ἔστελλον, ἡνίκ' ἐξαηγόμην ἐγώ.

NE. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;

EM. ἦν δὴ τις. ἀλλὰ τόνδε μοι πρῶτον φράσον

τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.

NE. ὅδ' ἐσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε. 575

EM. μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος

ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.

ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ

διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;

NE. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν 580

v. 563. ὥς joined with fut. participle expresses 'with the intention of.' For ἐκ βίας see note on v. 91.

v. 566. καθ' ὁρμὴν] used adverbially. Comp. κατ' ἀρχήν, v. 247.

v. 568. αὐτάγγελος] 'as the bearer of his own message.' OEd. Col. 333.

v. 571. ἔστελλον] 'were setting out.' αὐτὸς οὐδυσσεὺς, 'Ulysses in person.' The particle ἂν is awkward in this verse. Dissen proposes οὖν.

v. 574. ἂν (ᾶ ἂν) was restored by Brunck for ἄν.

v. 576. τὰ πλείονα] Observe the article. 'The further questions which you have to ask.' Comp. OEd. Col. 36. τὰ πλείον' ἱστορεῖν.

v. 577. σεαυτὸν ξυλλαβὼν] 'betaking yourself.' Comp. OEd. R. 1290. ἐκ χθονὸς Ῥίψων ἑαυτόν.

v. 578. κατὰ σκότον, &c.] 'Betray me secretly to you by his words.' Comp. καθ' ὁρμὴν, v. 566.

εἰς φῶς ὃ λέξει, πρὸς σὲ καὶ μὲ τούσδε τε.

EM. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῷ
λέγονθ' ἃ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὑπο
δρῶν ἀντιπάσχω χρηστά γ', οἷ' ἀνὴρ πένης.

NE. ἐγὼ εἰμ' Ἀτρείδαις δυσμενής· οὗτος δέ μοι 585
φίλος μέγιστος, οὐνεκ' Ἀτρείδας στυγεῖ.
δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλῇ λόγον
κρύψαι πρὸς ἡμᾶς μηδέν' ὧν ἀκήκοας.

EM. ὄρα τί ποιεῖς, παῖ.

NE. σκοπῶ καὶ γὰρ πάλαι.

EM. σὲ θήσομαι τῶνδ' αἴτιον.

590

NE. ποιῶ λέγων.

EM. λέγω. 'πὶ τοῦτον ἄνδρε τῷδ' ὥπερ κλύεις,
ὁ Τυδέως παῖς ἢ τ' Ὀδυσσέως βία,
διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ
πέισαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος.

v. 581. εἰς φῶς] is used by way of antithesis to κατὰ σκότον.

v. 582. μή με διαβάλης στρατῷ] 'Do not bring me into ill odour with.'

v. 584. χρηστά γ'] Dobree proposes χρηστά θ', which is much better. πολλὰ χρηστά τε = 'many benefits.' Οἷ' ἀνὴρ πένης = 'Considering my position as a poor man,' 'for a poor man.' OEd. R. 763—4. οἷ' ἀνὴρ δοῦλος.

v. 585. ἐγὼ εἰμ'] These two words read as an iambus, the two latter syllables merging into one another. Comp. OEd. R. 332.

v. 587. Translate: 'You ought not, since you have come to me as a friend, to conceal before me any of the reports which you have heard.' vv. 589 and 590 are said aside. Dindorf has corrected λόγων for λόγον.

v. 590. σὲ—λέγων] 'I will hold you chargeable for these things.' N. 'Hold (me chargeable), only do speak,' 'if you will but speak.' Τίθεσθαι and ποιεῖσθαι are synonyms in this sense.

v. 593. ἢ μὴν] 'verily,' were the words which usually prefaced an oath. Elmsley alters the text to ἢ μὴν νιν...

v. 594. πρὸς ἰσχύος κράτος] is used adverbially, as πρὸς βίαν in vv. 90. 92. &c.

καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595
 Ὀδυσσεύος λέγοντος. οὗτος γὰρ πλεόν
 τὸ θάρσος εἶχε θάτερον, δράσειν τάδε.

NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ
 τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,
 ὃν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες; 600
 τίς ὁ πόθος αὐτοὺς ἵκετ', ἢ θεῶν βία
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;

EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,
 Πριάμου μὲν υἱὸς, ὄνομα δ' ὠνομάζετο 605
 Ἑλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,
 ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη
 δόλιος Ὀδυσσεὺς εἶλε· δέσμιον δ' ἄγων

v. 597. τὸ θάρσος εἶχε] 'Entertained the confident assurance.' Hence it is followed by a future like ἐλπὶς, ἐλπίζω, &c.

v. 598. Translate: 'For what reason (τίνος πράγματος χάριν) did the sons of Atreus so greatly turn their attention to him (ἐπεστρέφοντο τοῦδ') after so long a time?'

v. 600. ὃν γε] See v. 250. εἶχον ἐκβεβλ. The union of ἔχω with the participle of the present or perfect is of very rare occurrence.

v. 601. πόθος αὐτοὺς ἵκετο] 'desire came upon them.' Thus Homer uses the phrases ὕπνος—γῆρας, &c. ἰκάνει with the acc. of the person.

v. 602. ἀμύνουσιν] 'requite,' 'repay.' This sense is generally confined to the middle form.

v. 605. ὄνομα ὠνομάζετο] In the active the construction of this verb is ὠνομάζειν τινά τι. The acc. of the person disappears in the passive while the other acc. remains. Thucyd. i. 122. ἡ καταφρόνησις—τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

v. 607. ὁ πάντ' ἀκούων—ἔπη] 'He who is called by all disgraceful and opprobrious names.' Compare with ἀκούων the Lat. verb 'andire' (to have a character) and also not. on v. 382.

v. 608. δέσμιον δ'] Wunder reads δέσμιόν τ', which is better accommodated to the run of the narrative.

ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
 ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν 610
 καὶ τὰπὶ Τροία πέργαμ' ὥς οὐ μή ποτε
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
 ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει ταυῦν.
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἶοιτο μὲν, μάλισθ' ἐκούσιον λαβών·
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κύρα
 τέμνειν ἐφεῖτο τῷ θέλοντι μὴ τυχών.
 ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι 620
 καὐτῷ παραινῶ, κεῖ τινος κήδει πέρι.

v. 611. *τὰπὶ Τροία πέργαμα* = *τὰ Τροίας πέργαμα*.

v. 612. *πέρσοιεν*] The opt. after *οὐ μή* is never used in the oratio recta: it is here used because of the oblique narration. See note on v. 381.

v. 613. *ἄγοιντο νήσου, &c.*] The genitive is sometimes used without the preposition after simple verbs denoting a removal from a place: e.g. v. 1002. *πέτρας πεσών*. OEd. Rex, 142. *βάθρων—ἄραντες*. Antig. 418. Eur. Andr. 1063. *ἄγων χθονός*.

v. 616. *δηλώσειν* = *δείξειν*, as above in v. 609.

v. 617. *οἶοιτο*] The opt. is used because of the oblique narration, some such words as *ἔλεγεν ὅτι* being understood before it. There is a similar construction in Æsch. Agam. 615—6.

v. 618, sq. Join *τούτων μὴ τυχών*, 'If he should fail in these things.' The participle expresses 'the condition.' Comp. Hom. Il. ι'. 261. *σοὶ δ' Ἀγαμέμνων Ἄξια δῶρα δίδωσι, μεταλλήξαντι χόλοιο*. *ἐφεῖτο* = *ὑπέσχετο*, *ἐπηγγείλατο*. Schol. With this passage Wakefield compares Hom. Il. β'. 259. *Μηκέτ' ἔπειτ' Ὀδυσσῆϊ κάρη ὤμοισιν ἐπείη, Εἰ μὴ ἐγὼ σε...*

v. 621. *εἰ τινος κήδει πέρι*] *Κήδεσθαι* is usually constructed with the simple genitive. The genitive with the preposition is also sometimes used after *μέλειν*, *φροντίζειν*, &c. Herod. vi. 101. *τούτου σφι ἔμελε πέρι*. Xen. Mem. i. 4. 17. *σοὶ καὐτῷ* = *καὶ σοὶ αὐτῷ* = *καὶ σεαυτῷ*.

- PI. οἴμοι τάλας. ἦ κείνος, ἦ πᾶσα βλάβη,
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;
 πεισθήσομαι γὰρ ὥδε καὶ Ἄιδου θανὼν
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ. 625
- MI. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ
 ναῦν· σφῶν δ' ὅπως ἄριστα συμφέροι θεός.
- PI. οὐκουν τὰδ', ὦ παῖ, δεινὰ, τὸν Λαερτίου
 ἔμ' ἐλπίσαι πότ' ἂν λόγιοισι μαλθακοῖς
 δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις; 630
- οὔ. θᾶσσον ἂν τῆς πλεῖστον ἐχθίστης ἐμοὶ

v. 622. ἦ πᾶσα βλάβη] 'merum scelus,' 'mass of wickedness.' Comp. πᾶν δειῖμα, v. 927.

v. 623. στελεῖν = πέμψειν, 'to conduct.'

v. 624. ὥδε] 'in this case.' i. e. If Ulysses should persuade me to go to Troy, I could then be persuaded of anything.

v. 625. ὥσπερ οὐκείνου πατήρ] The Schol. says that when Sisyphus was at the point of death, he enjoined his wife to leave him unburied; and that on his arrival in Hades he requested permission of Pluto to return for the purpose of punishing her for defrauding him of burial rites: his request was granted, and he refused to return to the infernal regions. On the connection of Sisyphus with Ulysses, see note on v. 384.

v. 627. ὅπως ἄριστα] The use of ὅπως for ὡς with the superlative is peculiar to poetry. The full expression occurs in Trach. 330. οὕτως, ὅπως ἥδιστα. Συμφέροι, in general an impersonal verb, is here used personally, as in v. 659. Comp. Æsch. Choeph. 781-2. Ἀλλ' εἴμι καὶ σοῖς ταῦτα πείσομαι λόγοις, Γένοιτο δ' ὡς ἄριστα σὺν θεῶν δόσει.

v. 629. ἂν belongs to δεῖξαι.

v. 630. νεὼς] Buttman explains this to mean ἐν νηϊ. Hermann construes it after ἄγων, as in v. 613. But even if either of these interpretations could be received, δεῖξαι ἐν Ἀργείοις seems to be faulty. Wunder alters ἐν to ἐπ', so that νεὼς may be governed by ἐπὶ. This improves the syntax, but it is supported by no MS. authority.

v. 631. οὔ] Wunder corrects οὔ θᾶσσον. Πλεῖστον ἐχθίστης, a double superlative, of which we have examples even in our own language.

κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ὦδ' ἄπουν.
 ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτὰ, πάντα δὲ
 τολμητά. καὶ νῦν οἶδ' ὀθούνεχ' ἵξεται.
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὥς ἡμᾶς πολὺ
 πέλαγος ὀρίζει τῆς Ὀδυσσέως νεώς.
 ἴωμεν. ἥ τοι καίριος σπουδὴ πόνου
 λήξαντος ὕπνον κἀνάπαυλαν ἥγαγεν.

ΝΕ. οὐκοῦν ἐπειδὴν πνεῦμα τοῦκ πρῶρας ἀνῆ,
 τότε στελοῦμεν· νῦν γὰρ ἀντιστατεῖ.

ΦΙ. αἰὲ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.

ΝΕ. οὐκ, ἀλλὰ κακείνοισι ταῦτ' ἐναντία.

ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
 ὅταν παρῇ κλέψαι τε χάρπάσαι βία.

ΝΕ. ἀλλ', εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβῶν

v. 633. πάντα—πάντα δὲ] When the adj. πᾶς is repeated it is usual to connect the repetition by μέν—δέ. Schæfer quotes Xen. Hier. vii. 1. οἱ ἄνθρωποι πάντα μὲν πόνον ὑποδύονται πάντα δὲ κίνδυνον ὑπομένουσι. In the text, the particle μέν is omitted.

v. 634. ὀθούνεκα = ὅτι, as in Æsch. Prom. 330. Soph. Elect. 47. 617. 1308. &c.

v. 636. ὥς—ὀρίζει] Hermann translates ὥς by 'as long as' Buttman by 'since.' Hermann's sense of ὥς is not supported by authority. Brunck altered ὀρίζει into ὀρίξη, a decided improvement in sense. 'That a large expanse of sea may, &c.'

v. 638. ἥγαγεν] 'is wont to bring.' The aorist is sometimes used like a present of a thing that occurs *usually*. Comp. Hom. II. π'. 689. Ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νικην Πηϊδίῳ. See also Demosth. Ol. ii. 20. 27.

v. 639. πνεῦμα τοῦκ πρῶρας] 'The head-wind.' ἀνῆ=πᾶσται. Schol.

v. 640. στελοῦμεν] vid. not. on v. 571.

v. 642. οὐκ] This word, especially when followed by ἀλλὰ makes the answer of Neoptolemus very illogical. Döderlein's correction οἶδ' removes this objection.

v. 645. χωρῶμεν ἔνδοθεν λαβῶν] 'Let us go after you ha

ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.

PI. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.

NE. τί τοῦθ' ὃ μὴ νεώς γε τῆς ἐμῆς ἐνι;

PI. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰὲ
κοιμῶ τόδ' ἔλκος, ὥστε πραῦναι πάνν. 650

NE. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ' ἐρᾶς λαβεῖν;

PI. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
παρερρύηκεν, ὡς λίπω μὴ τῷ λαβεῖν.

NE. ἡ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;

PI. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν. 655

NE. ἄρ' ἔστιν ὥστε καγγύθεν θέαν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;

PI. σοί γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν
ὅποῖον ἂν σοι συμφέρη γενήσεται.

NE. καὶ μὲν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω. 660

aken,' i. e. χωρῶμεν ἐγὼ καὶ σὺ λαβών... The construction in
369. is somewhat similar.

v. 647. Translate: 'Well, there are things which I want,
though they do not belong to a large stock of articles:' i. e. I
shall not have to spend much time in making a choice.

v. 648. Construct: τί τοῦτο ὃ μὴ ἐνι (i. e. ἐνεστί σοι λα-
βεῖν) ἀπὸ ἐμῆς νεώς. Wakefield and Erfurdt wished to read ἐπι.

v. 650. κοιμῶ τόδ' ἔλκος] 'I still this painful wound.' Comp.
I. π'. 524. κοίμησον δ' ὀδυνάς. πραῦναι is either transitive or
intransitive.

v. 652. τόξων. See note on v. 68.

v. 656. ἄρ' ἔστιν, ὥστε...] This construction is to be ex-
plained by supposing an ellipse of οὕτως before ἔστιν. 'Is so
much lawful, viz. that I should...' Plat. Phæd. 103. E. ἔστιν ἄρα
ἵστε ἀξιοῦσθαι.

v. 657. βαστάσαι] 'to handle.' ὥσπερ θεόν. Warriors of
old looked upon their arms with as much, and possibly more,
respect than they paid to a divinity. Comp. Æsch. Sept. cont.
Theb. 735, sq. Virg. Æn. x. 773.

v. 660. 'ἐρῶ, in the sense of the Lat. 'cupere,' is a favorite
word of Sophocles. See v. 651. and CEd. R. 601. 436. 512.' Wünd.

εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μὴ, πάρες.
 ΦΙ. ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,
 ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος
 μόνος δέδωκας. ὅς χθόν' Οἰταίαν ἰδεῖν,
 ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν 663
 ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.
 θάρσει. παρέσται ταῦτά σοι καὶ θιγγάνειν
 καὶ δύντι δοῦναι κάζεπεύξασθαι βροτῶν
 ἀρετῆς ἕκατι τῶνδ' ἐπιψαῦσαι μόνον.
 εὐεργετῶν γὰρ αὐτὸς αὐτ' ἐκτησάμην. 670
 οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβῶν φίλον.
 ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
 παντὸς γένοιτ' ἄν κτήματος κρείσσων φίλος.

ΝΕ. χωροῖς ἄν εἴσω.

ΦΙ. καὶ σέ γ' εἰσάξω. τὸ γὰρ
 νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. 675

ΧΟ. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα, στρ. α.
 τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς

v. 661. πάρες] Anglicè, 'never mind.'

v. 662. ὅς γε] vid. not. on v. 600.

v. 668. καὶ δύντι δοῦναι] 'and to return them.' This is courteously expressed for 'You may take them, on condition that you give them back.'

v. 670. καὶ αὐτὸς—εὐεργετῶν] 'myself also by doing good.' He received them as a present from Hercules, for lighting his funeral pyre.

v. 671. This and the two following verses are considered spurious by the best editors, on account of their want of connection with what precedes.

v. 674. χωροῖς ἄν. The opt. with ἄν is used for the imperative by Attic poets; Aristoph. Eq. 1161. Soph. El. 637. It corresponds with the Lat. use of future for imperative; on καί—γε, see not. on v. 29.

v. 675. τὸ νοσοῦν = ἡ νόσος. See v. 83.

v. 677. τὸν πελάταν λέκτρων] 'Him who wished to violate.' Πελάω and similar verbs are often used 'sensu Venereo.'

Ἰξίονα κατ' ἄμπυκα δὴ δρομάδα δέσμιον ὡς ἔβαλ'
ὁ παγκρατῆς Κρόνου παῖς· 680

ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσίδον μοίρα
τοῦδ' ἐχθίονι συντυχόντα θνατῶν,

ὅς οὔτ' ἔρξας τίν' οὔτε νοσφίσας,

ἄλλ' ἴσος ἐν ἴσοις ἀνὴρ, 685
ᾧ λυθ' ὥδ' ἀναξίως.

τόδε θαῦμ' ἔχει με,

πῶς ποτε, πῶς ποτ' ἀμφιπλήκτων ῥοθίων μόνος
κλύων,

πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχευ· 690

ἔν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν, ἀντ. α'.

οὐδέ τιν' ἐγχώρων κακογείτονα,

v. 679. Translate: 'How the son of Cronos threw him chained (i.e. chained him) on the whirling wheel.'

v. 682. τοῦδε = τῆς τοῦδε μοίρας.

v. 684. ὅς οὔτ' ἔρξας τιν', &c.] 'Neither having done anything (i. e. any ill) to any one, nor having defrauded any one.' The English phrase 'to do something to a person' sometimes implies harm, as the Greek ἔρδειν, ποιεῖν, δρᾶν, τινά τι. So also in German, 'jemandem etwas thun.' It is to be observed that the omission of τι, as in the text, is unusual.

v. 685. ἴσος εἰν ἴσοις] Matthiä reads ὦν for εἰν. Translate: 'Just among just men.'

v. 686. ᾧ λυθ'] 'was being destroyed,' i. e. till rescued by us. Erfurdt and Wunder alter the text to make it correspond with the metre of the antistrophe.

v. 687. τόδε θαῦμά μ' ἔχει] The phrase θαῦμά μ' ἔχει is used instead of θαυμάζω, and followed by the acc. accordingly. Comp. OEd. Col. 583. τὰ δ' ἐν μέσῳ λῆσθιν ἰσχεῖς. Eur. Or. 1075. ἐν μὲν πρῶτα σοὶ μομφὴν ἔχω, for ἐν μέμφομαι.

v. 691. ἔν' αὐτὸς ἦν πρόσουρος] 'where he alone was neighbour (to himself).' Πρόσουρος is the Ionic form of πρόσορος. Comp. ἄπουρος, 'distant,' OEd. R. 189. and τηλουρός; ξύνουρος, 'associate,' Æsch. Ag. 504. βάσιν = 'power of walking.'

v. 693. κακογείτονα] 'neighbour of ills,' i.e. near him in his affliction.

παρ' ᾧ στόνον ἀντίτυπον βαρυβρώτ' ἀποκλαί-
 σειεν αἱματηρόν· 695
 οὐδ' ὃς τὰν θερμοτάταν αἱμάδα κηκιομέναν ἐλκέων
 ἐνθήρου ποδὸς ἡπίοισι φύλλοις
 κατευνάσειεν, εἴ τιν' ἐμπέσοι,
 φορβάδος ἐκ γαίας ἐλείν· 700
 εἶρπε γὰρ ἄλλοτ' ἄλλα,
 τότε ἄν εἰλυόμενος,
 παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ὑπάρ-
 χοι, πόρον, ἀνίκ' ἐξανίη δακέθυμος ἄτα. 705
 οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων στρ. β.

v. 694. παρ' ᾧ—αἱματηρόν] 'Near whom he might utter in weeping an echoing sound of lamentation caused by the severe and bloody gnawings of his disease.' Thus the passage in the text must be translated, but it appears very corrupt.

v. 696. αἱμάδα κηκιομέναν, &c.] 'The gushing hemorrhage of the wounds of his unsightly foot.' Ἐνθήρου = 'grown unsightly by long want of care.' Comp. Æsch. Ag. 571. ἐνθηρον τρίχα and the similar use of ἄγριος: ὡς ἡγριώσαι διὰ μακρᾶς ἀλουσίας. Eur. Orest. 220; ib. 381. Soph. Phil. 226. Livy has 'efferata corpora.'

v. 699. εἴ τιν' ἐμπέσοι, &c.] The reading τις for τιν' cannot be reconciled with the sense of the passage. The correction is Brunck's. 'If any (τινα sc. φυλλα) were to fall so that he might take them from the nourishing earth.'

v. 701, sqq. Translate: 'For he was wont, whenever the cruel fatal disease (ἄτα) should relax, to go, like a child without his nurse, crawling on his way, now in one direction, now in another, from wherever there might result an easiness, i.e. a relief for his malady.' On εἶρπεν ἄν see v. 290, sqq. Join εἶρπεν ἀπόρον, the acc. being in cognate sense. Τότε is to be referred to ἀνίκα in 705. Wunder reads εὐμάρεια πόρου.

v. 708. οὐ φορβὰν, &c.] 'Not receiving as food the seed of the sacred earth or anything else, &c.' ἄλλων is the partitive genitive. Il. i'. 214. πάσσε δ' ἄλόν θείοιο; 'some salt.' Thucyd. i. 56. τῆς γῆς ἔτεμον, 'a part of the country.' The French idiom is somewhat similar.

αἴρων, τῶν νεμόμεσθ' ἄνερες ἀλφησται,
 πλὴν ἐξ ὠκυβόλων εἵποτε τόξων 710
 πτανοῖς ἰοῖς ἀνύσειε γαστρὶ φορβάν.
 ὦ μελέα ψυχὰ,
 ὅς μῃδ' οἰνοχύτου πώματος ἦσθη δεκέτει χρόνῳ,
 λεύσσων δ' ὅπου γνοίῃ στατὸν εἰς ὕδωρ, 716
 αἰὲ προσενώμα.
 νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας,
 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων· 720
 ὅς νιν ποντοπόρῳ δούρατι, πλήθει

v. 709. τῶν νεμόμεσθ'] 'On which we inventive men feed.' *ἄνερες ἀλφησται* is a Homeric phrase, and applied to men as expressing their superiority over the brutes. Comp. Blomf. *Æsch.* Sept. c. Theb. 768.

v. 710. ἐκ denotes the 'means whereby,' as in v. 91; literally 'the resource *from* which.'

v. 712. ψυχὰ, ὅς] The masculine article is used because of the idea contained in ψυχὰ, which refers to Philoctetes. This figure is called by grammarians *σχῆμα πρὸς τὸ σημαινόμενον*. δεκέτει χρόνῳ, 'for a period of ten years.' Comp. Eur. Elect. 1157. δεκέτεσιν σποραῖσιν.

v. 716. λεύσσων δ'—προσενώμα] 'But he used always to approach standing water, wherever he knew of any, looking into it.' Wunder says that λεύσσων means 'looking into it in self-gratulation, as others do into wine.' The sentence is rendered very difficult by the use of *προσενώμα*, on which editors do not agree.

v. 719. ἀνδρῶν ἀγαθῶν παιδός] i.e. Neoptolemus. *ὑπαν-
 τᾶν* is generally constructed with the dative. It here takes the case of the simple verb.

v. 720. ἀνύσει] 'he shall quickly become.' This sense of *ἀνύειν* is derived from the signification 'to make one's way to a place.' ἐκ κείνων = ἐξ ἐκείνων κακῶν, 'after those calamities.'

v. 721. δούρατι] 'in a ship.' Comp. *Æsch.* Pers. 411. Eur. Hel. 1611. Hor. Od. i. 1. 'trabe Cypria.'

πλήθει πολλῶν μῆνων] The construction is the same as in χρόνῳ τοσῶδε, v. 598.

πολλῶν μηνῶν, πατρώαν ἄγει πρὸς αὐτὰν
 Μηλιάδων νυμφᾶν, 725
 Σπερχειοῦ τε παρ' ὄχθαις, ἵν' ὁ χάλκασπις ἀνὴρ
 θεοῖς

πλάθει πᾶσιν, θείῳ πυρὶ παμφαῆς,
 Οἷτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ὦδ' ἐξ οὐδενός 730
 λόγου σιωπᾶς καπόπληκτος ὦδ' ἔχει;

ΦΙ. ᾶ ᾶ, ᾶ ᾶ.

NE. τί ἔστιν;

ΦΙ. οὐδὲν δεινόν. ἀλλ' ἴθ', ὦ τέκνον.

NE. μῶν ἄλγος ἴσχεις τῆς παρεστώσης νόσου;

ΦΙ. οὐ δῆτ' ἔγωγ'. ἀλλ' ἄρτι κουφίζειν δοκῶ. 735
 ἰὼ θεοί.

NE. τί τοὺς θεοὺς οὕτως ἀναστένων βοᾷς;

ΦΙ. σωτῆρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.
 ᾶ ᾶ, ᾶ ᾶ.

NE. τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὦδ' ἔσει 740

v. 725. Μηλιάδων] περί τὴν Τραχίνα γὰρ οἱ Μηλῆεις.
 Schol.

v. 726. χάλκασπις ἀνὴρ] Hercules: so called, says Hermann, not because of any particular connexion with a brazen shield, but merely in a general sense; the [adj. meaning 'war-like.'

v. 727. πλάθει] The present is used for the past tense θείῳ, because the burning of Hercules' body was the immediate step to his deification.

v. 730, sq. ἐξ οὐδενός λόγου] 'for no reason.' Comp. ἐκ μικροῦ λόγου, OEd. C. 620, and see v. 443.

v. 735. κουφίζειν is used as a neuter verb, in which sense it is almost peculiar to writers on medicine.

v. 737. This verse is unmusical by the absence of either cæsure. The expression ἰὼ θεοί is used 'extra metrum.' A correction has been made by some editors: ὦ θεοί. τί τοὺς θεοὺς ἀναστένων καλεῖς;

σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.

ΦΙ. ἀπόλωλα, τέκνον, κού δυνήσομαι κακὸν
κρύψαι παρ' ὑμῖν, ἅτταταϊ· διέρχεται,
διέρχεται. δύστηνος, ὦ τάλας ἐγώ.
ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745
ἀπαππαπαῖ, παπαππαπαππαπαπαπαῖ.
πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.
ἴθ' ὦ παῖ. 750

ΝΕ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου
τοσὴνδ' ἰυγὴν καὶ στόνον σαυτοῦ ποιεῖς;

ΦΙ. οἶσθ', ὦ τέκνον;

ΝΕ. τί δ' ἔστιν;

ΦΙ. οἶσθ', ὦ παῖ;

ΝΕ. τί σοί;

οὐκ οἶδα.

ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.

ΝΕ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755

ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.

v. 743. διέρχεται] Supply ἡ νόσος.

v. 745. βρύκομαι] Vulgo βρύχομαι. Hermann says that
βρύχειν = frendere; βρύκειν = mandere.

v. 749. ἀπάμησον = κόψον, θέρισον. Schol. Comp. γλῶσσαν
θερίσας, Soph. Aj. 238. Demeteret ferro, Hor. Serm. i. 2. 46.

v. 751. ὅτου—ποιεῖς] 'On account of which you utter so
great lamentations of your lot.' Ὅτου the genitive of 'the
thing,' and σαυτοῦ the gen. of 'the person,' both follow στόνον
and ἰυγὴν. With στόνον σαυτοῦ Buttmann compares ὄνειδος
πραυτοῦ in v. 968.

v. 753. The punctuation is thus corrected by Döderlein.

v. 755. τοῦπίσαγμα = ἡ ἐπέισδος. Schol.

v. 756. δεινὸν γὰρ] γὰρ = 'yes.' Comp. Soph. Antig. 639.
Οὔτω γὰρ, ὦ παῖ, &c.

NE. τί δῆτα δράσω;

ΦΙ. μή με ταρβήσας προδῶς.

ἦκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως
ὥς ἐξεπλήσθη.

NE. ἰὼ ἰὼ δύστηνε σύ·

760,

δύστηνε δῆτα διὰ πόνων πάντων φανείς.

βούλει λάβωμαι δῆτα καὶ θίγω τί σου;

ΦΙ. μή δῆτα τοῦτό γ'· ἀλλά μοι τὰ τόξ' ἐλὼν
τάδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῆ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν, 765
σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
ὑπνος μ', ὅταν περ τὸ κακὸν ἐξήκη τόδε·
κούκ ἔστι λῆξαι πρότερον· ἀλλ' εἰν χρεὼν
ἔκηλον εὐδεν. ἦν δὲ τῷδε τῷ χρόνῳ
μόλωσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι 770
ἐκόντα μήτ' ἄκοντα, μηδέ τῳ τέχνῃ

v. 757. μή—με προδῶς] 'do not desert me.' Soph. Aj. 588.
μή προδοὺς ἡμᾶς γένη.

v. 758. αὕτη] scil. ἡ νόσος; which is to be supplied from τοῦ νοσήματος, v. 755. διὰ χρόνου ἴσως='periodically.' After ἐξεπλήσθη, supply πλάνοις again. Böthe reads ἴσοις.

v. 760. The vocative is used instead of the nominative by attraction. Eurip. Troad. 1221 sq. σύ τ', ὦ ποτ' οὔσα καλλίνικε μυρίων μῆτερ τροπαίων. Theocr. Id. xvi. 66. Δῆτα='indeed.' Comp. Soph. El. 1164. ὥς μ' ἀπώλεσας Ἀπώλεσας δῆτ'...

v. 762. βούλει λάβωμαι, &c.] 'Vin' te attingam?' &c. 'Do you wish me to take hold of you?' Comp. Eur. Phoen. 734. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς; Plat. Phæd. 95. E. εἰ τέ τι βούλει προσθῆς ἢ ἀφέλῃς.

v. 767. ὅταν—τόδε] 'When this evil shall come to an end.'

v. 768. κούκ ἔστι, &c.] 'and it is not possible that I should cease from suffering before.'

v. 771. The custom of omitting the first of two or more negatives belongs to the poets and to the language of Herodotus. Aristoph. Avv. 694. γῆ δ' οὐδ' ἀῆρ οὐδ' οὐρανὸς ἦν. Herod. iv. 28.

κείνοις μεθεῖναι ταῦτα, μὴ σαντόν θ' ἄμα
καῖμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένη.

NE. θάρσει προνοίας γ' οὔνεκ'. οὐ δοθήσεται
πλήν σοί τε καί μοι· ξὺν τύχῃ δὲ πρόσφερε. 775

ΦΙ. ἰδοὺ δέχου, παῖ τὸν φθόνον δὲ πρόσκυσον,
μή σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.

NE. ὦ θεοί, γένοιτο ταῦτα νῶν· γένοιτο δὲ
πλοῦς οὔριός τε κεύσταλῆς ὅποι ποτὲ 780
θεὸς δικαιοῖ χῶ στόλος πορσύνεται.

ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή·
στάζει γὰρ αὖ μοι φοῖνιον τόδ' ἐκ βυθοῦ
κηκῖον αἷμα, καὶ τι προσδοκῶ νέον.
παπαῖ, φεῦ. 785

παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.
προσέρπει,
προσέρχεται τόδ' ἐγγύς. οἴμοι μοι τάλας.

v. 773. κτείνας γένη] A periphrasis for the finite verb. Comp. Soph. Aj. 588. μὴ προδοὺς ἡμᾶς γένη. The use of ἔχειν with participle is similar.

v. 774. προνοίας οὔνεκ'] 'As far as care is concerned.' Observe the ambiguity in the words: Neoptolemus does not promise to give the bow back. See Soph. Oed. C. 22. χρόνου μὲν οὔνεκ'.

v. 775. ξὺν τύχῃ = Lat. 'Quod bene vertat.'

v. 776. τὸν Φθόνον πρόσκυσον] 'Reverence Envy.' Φθόνος was supposed to be a divine power which afflicted men who had been blessed with more than the common share of good. Eur. Or. 963. φθόνος τις εἶλε θεόθεν. Iph. Aul. 1097: and the story of Polycrates.

v. 777. μηδ' ὅπως] 'nor like they were.'

v. 782. μή μ' ἀτελὴς εὐχή = μή εὐχὴ ἀτελὴς μοι γένηται. Wunder thinks that a senarius is required, and reads δέδοικα δ', ὦ παῖ, μή ἀτελὴς εὐχὴ τύχῃ...

φοῖνιον τόδ' αἷμα] 'The blood, as you see.' So τόδ' in v. 788. See not. on v. 1.

ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.
ἀτταταῖ.

790

ὦ ξένε Κεφαλλήν, εἴθε σου διαμπερές
στέρνων ἔχοιτ' ἄλγησις ἦδε. φεῦ, παπαῖ.
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ
τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795
ὦ μοί μοι.

ὦ θάνατε, θάνατε, πῶς αἰὲ καλούμενος
οὕτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτε;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν
τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800
ἔμψησον, ὦ γενναῖε· καὶ γὰρ τοι ποτέ

800

v. 789. ἔχετε τὸ πρᾶγμα] 'You understand the whole business:' by which he means that his attempts to conceal his condition are now ineffectual.

v. 792. ἔχοιτο διαμπερές] 'cleave firmly to.' Verbs signifying 'to take hold of,' ἔχομαι, λαμβάνομαι, δράττομαι, &c. govern a genitive.

v. 794. πῶς ἂν (= Oh that ...!), is a phrase much used by Euripides: with Sophocles it is more rarely found. Buttm. quotes Œd. R. 765. Elect. 664. Aj. 388.

v. 795. τρέφω is constantly used for ἔχω by Sophocles, e. g. Œd. R. 356. 374.

v. 797. Join αἰὲ κατ' ἡμαρ, as in Œd. C. 682.

v. 798. δύνα] The reading δύνῃ was altered by Porson into δύνα, this latter being the Attic form. Elmsley contends that δύναι, ἐπίσται, &c. should be adopted in analogy with Tragic second person sing. of verbs in -ομαι.

v. 799. ὦ τέκνον, ὦ γενναῖον] This forcible repetition of ὦ is found also in Eur. Troad. 1088. ὦ φίλος, ὦ πόσι μοι.

v. 800. τῷ Λημνίῳ—πυρὶ] 'With this Lemnian fire the subject of my invocations.' The 'Lemnian fire' spoken of is the volcano Moschylus, which Philoctetes may be supposed to have called upon to put an end to his sufferings. Comp. θάνατος καλούμενος, v. 797.

v. 801. καὶ γὰρ τοι] 'I too, as you know.' This sentence re-

τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὄπλων,
 ἃ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.

τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς; 805

NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχυ' ὥς ἦδε μοι
 ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.
 ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.

NE. θάρσει, μενούμεν.

810

ΦΙ. ἦ μενεῖς;

NE. σαφῶς φρόνει.

ΦΙ. οὐ μὲν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.

NE. ὥς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.

ΦΙ. ἔμβαλλε χειρὸς πίστιν.

NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκεῖσε νῦν μ', ἐκεῖσε

fers to the service done to Hercules in the lighting of his pyre by Philoctetes.

v. 805. ποῦ ποτ' ὦν κυρεῖς] 'In what state of mind are you?' Comp. El. 922. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει, and note on v. 896.

v. 807. ἦδε, scil. ἡ νόσος.

v. 808. ὀξεῖα and ταχεῖα are used for ὀξέως and ταχέως. Comp. v. 1080.

v. 812. ὥς] This prefix to an assertion supposes an ellipse assenting to what the last speaker has said: '(No) for ...' Γὰρ is frequently employed in a similar way. Comp. 756. 'Εμοί 'στι, Hermann ἐμοῦστι.

v. 813. χειρὸς πίστιν] Porson (Med. 21) remarks that πίστις is the pledging of faith by the hand: ὅρκος that by a verbal oath: and βωμὸς that by a sacrificial victim.

v. 814. The words of Philoctetes from ἐκεῖσε to ὀρθοῦσθαί μ' ἐᾶ are influenced by the extreme pain of his wound. Before ἐκεῖσε supply some such word as κόμιζε. 'Ἄνω was unintelligible to Neoptolemus, and it is not strange that it should be so to us.' Wunder.

- NE. ποῖ λέγεις ;
 ΦΙ. ἄνω
 NE. τί παραφρονεῖς αὖ ; τί τὸν ἄνω λεύσσεις κύκλον ;
 ΦΙ. μέθες, μέθες με. 815
 NE. ποῖ μεθῶ ;
 ΦΙ. μέθες ποτέ.
 NE. οὐ φημ' ἐάσειν.
 ΦΙ. ἀπό μ' ὀλεῖς, ἣν προσθίγῃς.
 NE. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.
 ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.
 τὸ γὰρ κακὸν τόδ' οὐκ ἔτ' ὀρθοῦσθαί μ' ἐᾷ. 820
 NE. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου
 ἔξειν. κᾶρα γὰρ ὑπτιάζεται τόδε.
 ἰδρῶς γέ τοί νιν πᾶν καταστάζει δέμας,
 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
 αἰμορῤῥαγῆς φλέψ. ἀλλ' ἐάσωμεν, φίλοι, 825
 ἔκηλον αὐτὸν, ὥς ἂν εἰς ὕπνον πέσῃ.
 XO. "Υπν' ὀδύνας ἀδαῆς, "Υπνε δ' ἀλγέων,
 εὐαῆς ἡμῖν ἔλθοις,
 εὐαίων, εὐαίων ὦναξ.
 ὄμμασι δ' ἀντέχοις 830

v. 815. τὸν ἄνω κύκλον] 'The heaven above.'

v. 818. εἴ τι πλέον φρονεῖς] 'If you are more in your senses than you were before.'

v. 819. ὅπως ἔχω] 'at once.' Thucyd. iii. 30. ἐμοὶ δοκεῖ πλεῖν εἰς Μυτιλήνην ὥσπερ ἔχομεν.

v. 821. οὐ μακροῦ χρόνου] 'Within a short time.' Plato, Legg. ii. p. 915. B. τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας ἀπίτω ('within thirty days.')

v. 822. See note on 782.

v. 823. On the construction of the two accusatives after καταστάζει, see Matthiä, Gram. 421. Obs. 5. More properly καταστάζειν should be followed by the genitive; but comp. Eur. Suppl. 583. στόμα Ἀφρῶ καταστάζοντα.

v. 830. ὄμμασι—αἴγλαν] 'Mayest thou hold in front of his

τάνδ' αἶγλαν, ἃ τέταται τανῦν

ἴθι, ἴθι μοι παιών.

ὦ τέκνον, ὅρα ποῦ στάσει,

ποῖ δὲ βάσει, πῶς δέ μοι

τάντεῦθεν φροντίδος. ὁρᾷς ἤδη.

835

πρὸς τί μενούμεν πράσσειν;

καιρός τοι πάντων γνώμαν ἴσχων

πολὺ παρὰ πόδα κράτος ἄρνυται.

ΝΕ. ἀλλ' ὅδε μὲν κλύει οὐδέν· ἐγὼ δ' ὀρώ, οὔνεκα θήραν

τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες.

τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

κομπεῖν δ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺς ὄνειδος.

ΧΟ. ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὄψεται·

ὣν δ' ἂν ἀμείβῃ μ' αὐθις,

βαιάν μοι, βαιάν, ὦ τέκνον,

845

πέμπε λόγων φήμαν·

ὥς πάντων ἐν νόσῳ εὐδρακῆς

eyes this band which is stretched (over them) now.' i.e. 'I pray thee keep the eyes of Philoctetes veiled in sleep.' Ἀμπίσχοις, the suggestion of more than one editor for ἀντίσχοις, would be an improvement.

v. 834. πῶς δέ μοι τάντεῦθεν φροντίδος] 'What are your subsequent plans?' This passage appears to be corrupt.

v. 836. Construct: πρὸς τί μενούμεν (ὥστε αὐτὸ) πράσσειν. The sense of the words which follow is 'Opportunity, the best adviser in all matters, gains great advantage when quickly seized.'

v. 841. This verse refers to the oracle which said that Troy would not be taken if Philoctetes were not present.

v. 842. ἀτελῇ σὺν ψεύδεσιν] 'A business incomplete as well as backed by falsehood.'

v. 843. Construct: φάμαν λόγων, ὣν (for οὗς) ἂν ἀμείβῃ...

v. 847. πάντων ἐν νόσῳ, &c.] 'The uneasy sleep of all during disease is quick to perceive.' Compare Æsch. Pers. 387. εὐφεγγῆς ἰδεῖν.

ὑπνος ἄπνος λεύσσειν.

ἀλλ' ὅτι δύνῃ μάκιστον,

κεῖνό μοι, κείνο λάθρα

ἐξιδού, ὃ τι πράξεις.

οἶσθα γὰρ ὃν αὐδῶμαι,

εἰ ταῦτόν τούτῳ γνῶμαν ἴσχεις,

μάλα τοι ἄπορα πυκινοῖς πάθη.

ΧΟ. οὐρός τοι, τέκνον, οὐρός·

ἀνὴρ δ' ἀνόμματος, οὐδ' ἔχων ἀρωγάν,

ἐκτέταται νύχιος,

ἀλεῆς ὑπνος ἐσθλός,

οὐ χερὸς, οὐ ποδὸς, οὐ τινος ἄρχων·

ἀλλ' ὥς τίς τ' Ἀἰδᾶ παρακείμενος

ὀρᾷ. βλέπ' εἰ καίρια φθέγγει·

τὸ δ' ἀλώσιμον ἐμᾷ φροντίδι, παῖ,

v. 849. ἀλλ' ὅτι—πράξεις] Const. ἀλλ' ἐξιδού κείνο, ὃ τι πράξεις, λάθρα ὅτι μάκιστον (i. e. μέγιστον) δύνῃ (πρᾶξαι): 'Consider (how to perform) what you are going to do with secrecy to the utmost of your power.' These words seem to refer to some arrangement which had been entered into by Neoptolemus and his crew for the completion of their plot.

v. 852. Construct: εἰ ταῦτόν (=τὸ αὐτό) τούτῳ, οἶσθ' ὃν αὐδῶμαι, γνῶμαν ἴσχεις, μάλα, &c. 'If you hold the same opinion with this man (Ulysses), you know whom I mean, there will certainly result calamities from which (even) clever people could not escape.' i. e. 'I plainly see that Philoctetes has no chance of escape if you agree in carrying out Ulysses' plans. γνῶμαν ἴσχεις = γιγνώσκεις, hence the acc. ταῦτόν. Comp. Soph. Œd. Col. 223. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.

v. 861. ἀλλ' ὥς τίς τ', &c.] The τ' was inserted for the sake of the metre by Dindorf, according to the Epic usage Apoll. Rhod. ἀλλ' ὥς τίς τ' ἐν ὄρεσσι πελώριος ὑψοθι πεύκη· βλέπ' εἰ—φθέγγει] These words seem to defy all attempts at explanation. That they are corrupt, it is evident by the metre.

v. 863. τὸ δ' ἀλώσιμον, &c.] 'But as far as can be grasped by my mind.' The Schol. explains ὁ μὴ φοβῶν as if it were

πόνος ὁ μὴ φοβῶν κράτιστος.

ΝΕ. σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν. 865

κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κᾶρα.

ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπίδων

ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.

οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης' ἐγὼ,
τλῆναί σ' ἐλεινῶς ὥδε τὰμὰ πῆματα 870

μεῖναι παρόντα καὶ ξυνωφελοῦντά μοι.

οὔκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐφύρως

οὔτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.

ἀλλ' εὐγενὴς γὰρ ἡ φύσις κᾶξ εὐγενῶν,

ὦ τέκνον, ἡ σὴ, πάντα ταῦτ' ἐν εὐχερεῖ 875

ἔθου, βοῆς τε καὶ δυσσομίας γέμων.

καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ

λήθη τις εἶναι κἀνάπαυλα δὴ, τέκνον,

σύ μ' αὐτὸς ἄρον, σύ με κατάρστησον, τέκνον,

φοβούμενος: which sense cannot be admitted. Rather, 'which causes no fear;' i.e. 'if we can perform our business without frightening Philoctetes, it is our best course.'

v. 865. ἀφεστάναι φρενῶν] 'To be disturbed.' 'Εξέστην φρενῶν, Eur. Or. 1021. Comp. also ἐνδον γενοῦ (sc. φρενῶν), Æsch. Prom. v.

v. 867. τό τ' ἐλπίδων, &c.] 'And the incredible preservation of my hopes on the part of these strangers.'

v. 869. ἐξηύχησα] 'confidently expected.' Comp. Æsch. Prom. 710, and Blomf. Gloss.

v. 870. τλῆναί σε] 'That you would prevail upon yourself.' Μεῖναι = ὑπομεῖναι. Schol.

v. 873. ἀγαθοὶ στρατηλάται] 'Those excellent captains.' Bonus is also thus used ironically. 'O furum optime &c.' Caull. xxxi. 1.

v. 874. εὐγενὴς κᾶξ εὐγενῶν] See v. 384. On ἀλλὰ γὰρ see not. v. 81.

v. 875. ἐν εὐχερεῖ ἔθου] See on v. 473. γέμων, 'though causeating.'

- ἴν', ἥνικ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ, 88
 ὀρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.
 ΝΕ. ἀλλ' ἥδομαι μέν σ' εἰσιδὼν παρ' ἐλπίδα
 ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι
 ὥς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σου
 πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο. 889
 νῦν δ' αἶρε σταντόν· εἰ δέ σοι μᾶλλον φίλον,
 οἴσουσί σ' οἷδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
 ἐπείπερ οὕτως σοί τ' ἔδοξ' ἐμοί τε δρᾶν.
 ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·
 τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890
 ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
 ἄλλῃς πόνος τούτοισι συνναίειν ἐμοί.
 ΝΕ. ἔσται τάδ'· ἀλλ' ἴστω τε καὶ τὸς ἀντέχου.
 ΦΙ. θάρσει. τό τοι σύνηθες ὀρθώσει μ' ἔθος.
 ΝΕ. παπαῖ· τί δῆτ' ἂν δρῶμ' ἐγὼ τούνθενδε γε; 895

v. 882. ἥδομαί σ' εἰσιδὼν] Verbs expressing a feeling or emotion of the mind are constructed with a participle instead of an infin. Comp. 671. 1021.

v. 883. βλέποντα] 'alive.'

v. 884. ὥς οὐκέτ', &c.] 'For the symptoms which you shewed, when considered with reference to your present unfortunate state were very like (ἐφαίνετο) those of one who is no more.'

v. 889. αἰνῶ τάδ'] These words courteously decline the service offered in v. 887 (οἴσουσι, &c.). 'Ἐπαινῶ, ἔχει πάντι καλῶς, ἔχει κάλλιστα, &c. are similarly used.

v. 891. πρὸ τοῦ δέοντος] 'before it be absolutely necessary. Comp. Eur. Med. 1288. ἐν δέοντι γάρ. Orest. 206. Similarly τὸ νοσοῦν = ἡ νόσος, Phil. 675. τὸ ποθοῦν, Trach. 196.

v. 892. συνναίειν ἐμοί] These words are in apposition with ὁ ἐπὶ νηὶ πόνος.

v. 893. ἴστω = ἴστασο.

v. 895. τούνθενδε] 'after that.' τί δῆτ' ἂν. So Schäfer for τί δῆτα.

- ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;
 ΝΕ. οὐκ οἶδ' ὅποι χρὴ τᾶπορον τρέπειν ἔπος.
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τὰδε.
 ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900
 ἔπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι;
 ΝΕ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπὼν τις δρᾷ τὰ μὴ προσεικότα.
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905
 ΝΕ. αἰσχροὺς φανούμαι· τοῦτ' ἀνιῶμαι πάλαι.
 ΦΙ. οὐκ οὖν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδᾷς ὀκνῶ.
 ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;
 ΦΙ. ἀνὴρ ὅδ', εἰ μὴ ἔγωγε κακὸς γνώμην ἔφυν, 910
 προδοὺς μ' ἔοικε κάκλιπὼν τὸν πλοῦν στελεῖν.
 ΝΕ. λιπὼν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ
 πέμπων σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.

v. 896. ποῖ ποτ' ἐξέβης λόγῳ] 'Whither have you wandered in your speech?' 'Εξέβης refers to a mental movement. See note on v. 865.

v. 899. ἀλλ' ἐνθάδ'—κυρῶ] Refer these words to μὴ λέγε. 'But I am so far gone in this unpleasant feeling (that I cannot be silent).' The genitive follows the adv. of place.

v. 902. ἅπαντα δυσχέρεια] Comp. Aristoph. Ran. 21. οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλή τρυφή.

v. 904. ἔξω τοῦ φυτεύσαντος] 'Foreign to the character of your father.' Comp. ἐκτὸς φροντίδων, Antig. 330.

v. 908. ληφθῶ] Conjunctive deliberative, as is δράσω: 'Am I to be discovered?' δεύτερον refers to the crime of getting possession of Philoctetes' person by treachery: the first crime consisting in his having got possession of the arms by the same means.

v. 912. οὐκ ἔγωγε] sc. ἀνιῶμαι. On the construction of ἀνιῶμαι with participle see note on v. 882.

ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὥς οὐ μανθάνω.

ΝΕ. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.

ΦΙ. οἶμοι, τί εἶπας;

ΝΕ. μὴ στέναζε, πρὶν μάθης.

ΦΙ. ποῖον μάθημα; τί με νοεῖς δρᾶσαί ποτε;

ΝΕ. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. 920

ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;

ΝΕ. πολλὴ κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.

ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,
δέδρακας; ἀπόδος ὥς τάχος τὰ τόξα μοι.

ΝΕ. ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἐν τέλει κλύειν 925
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.

ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας
δεινῆς τέχνημ' ἔχθιστον, οἶά μ' εἰργάσω,
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρων
τὸν προστρόπαιον, τὸν ἰκέτην, ὦ σχέτλιε; 930
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
ἀπόδος, ἰκνοῦμαί σ', ἀπόδος, ἱκετεύω, τέκνον.
πρὸς θεῶν πατρώων, τὸν βίον μὴ μάφελης.
ὦ μοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
ἀλλ' ὥς μεθήσων μήποθ', ὧδ' ὄρᾳ πάλιν. 935

v. 920. τὰ Τροίας πεδία] 'The territory of Troy.' So τὰ
Τροίας πεδῖον, v. 1435.

v. 921. ἀληθῆ is used adverbially.

v. 927. πῦρ] Fire is used here as elsewhere for a symbol of
excessive evil. Comp. the well-known proverb: θάλασσα καὶ
πῦρ καὶ γυνὴ κακὰ τρία. See also Eur. Hec. 607, sq. Πᾶν
δεῖμα = 'union of horrors': 'nothing but horror': as πᾶσα βλάβη
v. 622. Πανουργίας τέχνημα = 'tissue of deceit.'

v. 933. μὴ μάφελης = μὴ μου ἀφέλῃς.

v. 935. The meaning of ὧδε noticed in v. 1. is also seen in

ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι
 θηρῶν ὀρείων, ὦ καταρρῶγες πέτραι,
 ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτ' ἔγω,
 ἀνακλαίωμα παροῦσι τοῖς εἰωθόσιν,
 οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως· 940
 ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·
 προθείς τε χεῖρα δεξιάν, τὰ τόξα μου
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.
 ὥς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει· 945
 κούκ οἶδ' ἐναίρων νεκρὸν, ἧ καπνοῦ σκιάν,
 εἰδῶλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'· ἐπεὶ οὐδ' ἂν ὧδ' ἔχοντ', εἰ μὴ δόλῳ.
 νῦν δ' ἠπάτῃμαι δύσμορος. τί χρὴ ποιεῖν;
 ἀλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν στυγερῷ γενοῦ. 950
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δύσμορος.
 ὦ σχῆμα πέτρας δίπυλον, αὖθις αὖ πάλιν

the adverb. ὧδ' ὁρᾷ πάλιν = 'See, he is turning away his head.'
 Comp. Eur. Hec. 347. πρόσωπον ἔμπαλιν στρέφοντα.

v. 938. λέγω] This word is in the conjunctive. See v. 908.
 and Buttm. Gr. § 139. Obs. 1.

v. 939. τοῖς εἰωθόσι] Supply κλύειν μου.

v. 942. τὰ τόξα μου, &c.] 'My arms sacred to Hercules,
 son of Zeus.'

v. 944. φήνασθαι = 'to have me shewn.'

v. 946. καπνοῦ σκιάν] Comp. Antig. 1170. καπνοῦ σκιᾶς
 οὐκ ἂν πριαίμην.

v. 947. ἄλλως = 'merely.' So γῆς ἄλλως ἄχθη, Plat. Theæt.
 176. D.

v. 948. οὐδ' ἂν ὧδ' ἔχοντ'] sc. εἶλεν. 'He would not have
 captured me even while in this state...'

v. 950. ἐν στυγερῷ γενοῦ] 'Act up to your own character.'
 Generally ἐν αὐτῷ γενέσθαι = 'to be master of one's self (compos
 sentis esse). Compare ἐνδον γενοῦ, quoted on v. 896. On ἀλλὰ
 see note on v. 228.

v. 952. σχῆμα πέτρας] A periphrasis for πέτρα. Comp.

- εἴσειμι πρὸς σέ ψιλός, οὐκ ἔχων τροφήν·
 ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλὶ μόνος,
 οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβάτην 955
 τόξοις ἐναίρων τοισίδ'· ἀλλ' αὐτὸς τάλας
 θανὼν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,
 καί μ' οὖς ἐθήρων πρόσθε θηράσουσι νῦν·
 φόνον φόνου δὲ ρύσιον τίσω τάλας
 πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν. 960
 ὅλοιο μή πω, πρὶν μάθοιμ' εἰ καὶ πάλιν
 γνώμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
- ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
 ἤδη 'στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
- ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965
 τοῦδ' ἀνδρὸς, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
- ΝΕ. οἴμοι, τί δράσω; μὴ ποτ' ὄφελον λιπεῖν
 τὴν Σκῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970
- ΦΙ. οὐκ εἴ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν
 ἔοικας ἦκειν αἰσχρά. νῦν δ' ἄλλοισι δούς,

Eur. Alc. 911. σχῆμα δόμων. Αὐθις=ἐξ ἀρχῆς, πάλιν=ἐκ δευτέρου. Αὐθις αὖ πάλιν=ἐκ δευτέρου δὴ πάλιν.

v. 953. τροφήν] 'my means of subsistence:' i. e. my bow.

v. 957. θανὼν—ἐφερβόμην] Supply ἐκείνοις before ὑφ' ὧν [ἡ? ἀφ' ὧν] 'I shall die and furnish food for the creatures by which I used to be supported.' Comp. v. 139.

v. 959. φόνου ρύσιον] 'As the penalty of bloodshed.' Πρὸς τοῦ, &c. 'Through him,' &c. Comp. Hom. Il. α'. 239. οἷτα θέμιστας Πρὸς Διὸς εἰρύεται.

v. 961. The opt. μάθοιμι is used by attraction to the opt. preceding. Comp. v. 325.

v. 963. ἐν σοὶ] 'It rests with you.' Comp. Eur. Phœn. 1250. Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας Τρόπαιον.

v. 968. σαυτοῦ ὄνειδος] see v. 751.

v. 972. Join ἦκειν μαθὼν (= to have learnt). Comp. ἐγκα-

οἷς εἰκός, ἔκπλει, τὰμά μοι μεθεῖς ὄπλα.

ΝΕ. τί δρῶμεν, ἄνδρες;

ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρῆς;
οὐκ εἴ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν; 975

ΦΙ. οἴμοι, τίς ἀνὴρ; ἄρ' Ὀδυσσέως κλύω;

ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦγ', ὃν εἰσορᾷς.

ΦΙ. οἴμοι· πέπραμαι καπόλωλ'. ὅδ' ἦν ἄρα
ὁ ξυλλαβὼν με κάπονοσφίσας ὄπλων.

ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος ὁμολογῶ τάδε. 980

ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.

ΟΔ. τοῦτο μὲν,

οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ
στείχειν ἅμ' αὐτοῖς, ἣ βία στελοῦσί σε.

ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
οἷδ' ἐκ βίας ἄξουσιν; 985

ΟΔ. ἦν μὴ ἔρπης ἐκών.

ΦΙ. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας
Ἥφαιστότευκτον, ταῦτα δῆτ' ἀνασχετὰ,
εἴ μ' οὔτος ἐκ τῶν σῶν ἀπάξεται βία;

ΟΔ. Ζεὺς ἔσθ', ἴν' εἰδῆς, Ζεὺς, ὁ τῇσδε γῆς κρατῶν,
Ζεὺς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990

λῶν ἐλήλυθας, v. 328. 'Ἄλλοισι δοὺς, 'Having yielded to the suggestions of different men.' So ὁ δ' ἡδονῇ δοὺς, Eur. Phœn. 21. This sense of δοὺς is peculiarly Attic.

v. 975. Join οὐκ εἰ πάλιν. The future with οὐ and the interrogation stands for the imperat. 'Away with you.' Comp. Antig. 224. Οὐκουν ἐρεῖς ποτ', εἰτ' ἀπαλλαχθεῖς ἄπει;

v. 978. ὅδ' ἦν ἄρα] The expression ἦν ἄρα has the force of the pres. tense in argumentative observations. Cf. Eur. Hipp. 359. Κύπρις οὐκ ἄρ' ἦν θεός, &c.

v. 984. τολμήστατε] A syncopated form of τολμηέστατε.

v. 986. σέλας, &c.] See v. 800.

v. 988. ἐκ τῶν σῶν] 'from your vicinity.' Ἀπάξεται, 'shall cause me to be taken away.'

- ΦΙ. ὦ μῖσος, οἷα κάξανευρίσκεις λέγειν·
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.
- ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς πορευτέα.
- ΦΙ. οὐ φημ' ἔγωγε.
- ΟΔ. φημί. πειστέον τάδε.
- ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς 995
πατήρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
- ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βία.
- ΦΙ. οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,
ἕως ἂν ἡ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000
- ΟΔ. τί δ' ἐργασείεις;
- ΦΙ. κρᾶτ' ἐμὸν τόδ' ἀντίκα
πέτρα πέτρας ἄνωθεν αἰμάξω πεσών.
- ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
- ΦΙ. ὦ χεῖρες, οἷα πάσχετ' ἐν χρεΐᾳ φίλης
νευράς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005
ὦ μηδὲν ὑγιὲς μηδ' ἐλεύθερον φρονῶν,
οἷός μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν

v. 992. τίθης] Vulgo τιθεῖς. 'Ubicunque τιθεῖς legitur: legitur ex errore scribarum.' Pors. Eur. Or. 141.

v. 996. δούλους—οὐδ' ἐλευθέρους] 'Slaves, not freemen.'
Ἄρα = 'So then.' ἄρα is used in drawing an inference.

v. 997. ὁμοίους] Supply ἐξέφυσεν.

v. 1001. κρᾶτα] Wunder denies, in opposition to Hermann, that this word is ever masc. It does not appear that there are any passages which force this gender upon it.

v. 1002. Join πέτρας πεσών = 'having thrown myself from a rock.' The construction is similar to that noticed at v. 613. The same word is repeated for Tragic effect. Comp. e. g. Phil. 135. Œd. Col. 184.

v. 1003. ἐπὶ τῷδ'ε] 'in his power.'

v. 1004. ἐν χρεΐᾳ—συνθηρώμεναι] 'Caught by this man while without,' &c. Comp. Soph. Aj. 963. ἐν χρεΐᾳ δορός.

v. 1007. Wunder adopts Porson's conjecture, οἷως.

πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,
 ἀνάξιον μὲν σοῦ, κατὰξιον δ' ἐμοῦ,
 ὃς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν, 1010
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ ἔπαθον.
 ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφυσᾷ τ' ὄντα κοῦ θέλονθ' ὁμως
 εὖ προῦδίδαξεν ἐν κακοῖς εἶναι σοφόν. 1015.
 καὶ νῦν ἔμ', ὦ δύστηνε, συνδῆσας νοεῖς
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἣ με προῦβάλου
 ἄφιλον, ἔρημον, ἄπολιν, ἐν ζῶσιν νεκρόν.
 φεῦ.
 ὅλοιο· καί σοι πολλάκις τόδ' εὐξάμην.
 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, 1020
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
 τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,

v. 1011. ἀλγεινῶς φέρων οἷς, &c.] For a similar use of the dative comp. Xen. Hell. vii. 4. 21. μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασι. Matthiä (Grammar, 399. c.) quotes similar usages of dative after στέργω, ἀγαπῶ, &c. : and from Cic. Verr. iv. 30. 68. a dative after 'graviter ferre.'

v. 1013. διὰ μυχῶν βλέπουσ' αἰεὶ] 'Always watching secretly.' A metaphor borrowed from beasts of prey.

v. 1015. προῦδίδαξε] 'has taught thoroughly.' Soph. Aj. 163. γνώμας προδιδάσκειν.

v. 1016. δύστηνε] 'abandoned wretch.' Schol. on Soph. El. 121. The English word 'wretch' also bears the double signification of degraded moral and personal states.

συνδῆσας νοεῖς] 'you intend to bind me and,' &c.

v. 1020. ἀλλὰ—γάρ] See note on v. 81.

v. 1021. γέγηθας ζῶν] Note on v. 882. ἀλγύνομαι τοῦτο.

A feeling towards an object is nearly equivalent to an action upon that object: hence verbs which express such feeling are sometimes followed by the accusative. Comp. Eur. Hipp. 946. Troad. 623. ἐπεκοψάμην νεκρόν.

γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
 δισσῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.
 καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς 1025
 ἔπλεις ἅμ' αὐτοῖς· ἐμέ δὲ τὸν πανάθλιον
 ἐκόντα πλεύσανθ' ἐπταὶ ναυσὶ ναυβάτην
 ἄτιμον ἔβαλον, ὥς σὺ φῆς, κείνοι δὲ σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
 ὃς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. 1030
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
 χωλὸς, δυσώδης; πῶς θεοῖς εὗξεσθ', ἐμοῦ
 πλεύσαντος, αἰθεῖν ἰρά; πῶς σπένδειν ἔτι;
 αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
 κακῶς ὅλοισθ'. ὀλεῖσθε δ' ἡδίκηκότες 1035
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
 ἔξοιδα δ' ὥς μέλει γ'· ἐπεὶ οὔ ποτ' ἂν στόλον

v. 1023. τῶν Ἀτρέως] Comp. τοῦ Ζηνὸς Ἡρακλέους, v. 943.

v. 1025. κλοπῇ τε κἀνάγκῃ ζυγεῖς] 'Compelled by stratagem and force.' See note on v. 72.

v. 1027. ἐπταὶ ναυσὶ ναυβάτην] Words denoting an army or fleet, and the like, have their datives used without σὺν in the same sense as if that preposition were expressed. Thuc. i. 102. Ἀθηναῖοι ἦλθον—πλήθει οὐκ ὀλίγω.

v. 1028. Construct: κείνοι δὲ (φασὶ) σὲ ἐκβαλεῖν ἐμέ.

v. 1029. From a comparison of this verse with v. 988. the distinction between the uses of the middle and active verbs appears to be sometimes almost too slight for discrimination. See also φήνασθαι, v. 944.

v. 1032. εὗξεσθ'] Pierson's reading, ἔξεστ', is an improvement.

v. 1034. πρόφασις ἐκβαλεῖν = πρόφασις τοῦ ἐκβαλεῖν. The infinitive is sometimes used substantively without the article: as in Thuc. i. 16. Κωλύματα μὴ αὐξηθῆναι.

v. 1036. τὸν ἄνδρα τόνδε = ἐμέ. See note on v. 1.

v. 1037. ὥς μέλει γ'] γε = 'certainly.' Στόλον is acc. in cognate sense.

ἐπλεύσατ' ἂν τόνδ' οὔνεκ' ἀνδρὸς ἀθλίου,
 εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ', ὦ πατρώα γῆ θεοί τ' ἐπόψιοι, 1040
 τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ
 ξύμπαντας αὐτοὺς, εἴ τι καὶ οἰκτείρετε.
 ὥς ζῶ μὲν οἰκτρῶς· εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.

ΧΟ. βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045
 τήνδ' εἶπ', Ὀδυσσεῦ, κούχ ὑπείκουσαν κακοῖς.

ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
 εἴ μοι παρείκοι· νῦν δ' ἐνὸς κρατῷ λόγου.
 οὐ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ·
 χῶπου δικαίων καγαθῶν ἀνδρῶν κρίσις, 1050
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφυν,
 πλὴν εἰς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.
 ἄφετε γὰρ αὐτὸν, μηδὲ προσψεύσητ' ἔτι.
 ἔατε μίμνειν. οὐδέ σου προσχρήζομεν, 1055

v. 1039. κέντρον ἐμοῦ] Comp. τίνος χόλον, v. 327. 'An incentive to possess me.'

v. 1041. ἀλλὰ τῷ χρόνῳ ποτέ] 'At least after such a lapse of time.' Comp. Soph. El. 411. ὦ θεοὶ πατῶρι, ξυγγένεσθέ γ' ἀλλὰ νῦν.

v. 1044. τῆς νόσου πεφευγένοι] Hom. Od. α'. 18. Οὐδ' ἔνθα πεφευγμένος ἦεν ἀέθλων.

v. 1048. εἴ μοι παρείκοι] 'If it were convenient.' Thuc. iii. 1. ὅπη παρείκοι. ἐνὸς κρατῷ λόγου, 'I have one thing to say.'

v. 1049. οὐ γὰρ, &c.] 'Horum verborum sensum non assequor.' Wunder. After this decision it is with great diffidence that I suggest: 'Where men of a *particular* (= indifferent) character are wanted, I shape my conduct to suit the occasion.'

v. 1052. χρήζων ἔφυν] 'I am anxious.' Comp. Œd. R. 9. πρέπων ἔφυν (= πρέπεις). See also not. on v. 588.

- τά γ' ὅπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν
 Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,
 ἐγώ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν
 τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. 1060
 ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας
 τιμὴν ἐμοὶ νείμειεν, ἣν σ' ἐχρῆν ἔχειν.
- ΦΙ. οἶμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
 ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;
- ΟΔ. μή μ' ἀντιφώνει μηδὲν, ὥς στείχοντα δῆ. 1065
- ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
 γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;
- ΟΔ. χώρει σύ· μὴ πρόσλευσσε, γενναῖός περ ὦν,
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
- ΦΙ. ἦ καὶ πρὸς ὑμῶν ὧδ' ἔρημος, ὦ ξένοι, 1070
 λειφθήσομαι δὴ κούκ ἐποικτερεῖτέ με;
- ΧΟ. ὃδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅς' ἂν
 οὗτος λέγῃ σοι, ταῦτά σοι χήμεῖς φαμέν.
- ΝΕ. ἀκούσομαι μὲν ὥς ἔφυν οἴκτου πλέως
 πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ, 1075

v. 1056. μὲν—τε] Comp. the instances quoted by Matthiä, Grammar, § 622.

v. 1058. ὃς οἶμαι, &c.] Const. ὃς οὐδὲν (= οὐκ) οἶμαι κάκιον σοῦ κρατύνειν ἂν τούτων μηδὲ κάκιον ἐπιθύνειν ἂν χερί. If οὐδὲν οἶμαι be replaced by its equivalent ἀρνοῦμαι, the use of μηδὲ will be made quite clear.

v. 1060. Join χαῖρε πατῶν, 'I wish you joy in your walks,' &c.

v. 1065. ὥς στείχοντα δῆ] 'Forasmuch as I am going.'

v. 1066, sq. σοῦ φωνῆς προσφθεγκτός] 'Worthy to be addressed by you in speech.' On the personal genitive after προσφθεγκτός see note on v. 3. With the other gen. comp. Soph. El. 1002. ἄλυπος ἀτης, and Eur. Andr. 460. ἀθώπεντος γλώσσης.

v. 1074. ἀκούσομαι πρὸς τοῦδ'] 'Shall be represented by him.'

χρόνον τοσοῦτον, εἰς ὅσον τὰ τ' ἐκ νεῶς
 στείλωσι ναῦται καὶ θεοῖς εὐζώμεθα.
 χούτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
 λῶν τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθα·
 ὑμεῖς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς. 1080

ΦΙ. ὦ κοίλας πέτρας γύαλον
 θερμόν καὶ παγετῶδες, ὥς σ'
 οὐκ ἔμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέποτ', ἀλλὰ μοι
 καὶ θνήσκοντι συνοίσει. 1085
 οἶμοι μοί μοι.
 ὦ πληρέστατον αὔλιον
 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
 τίπτ' αὖ μοι τὸ κατ' ἡμαρ
 ἔσται; τοῦ ποτε τεύξομαι 1090
 σιτονόμου μέλεος πόθεν ἐλπίδος;
 εἴθ' αἰθέρος ἄνω

v. 1076. τὰ ἐκ νεῶς] 'What belongs to the ship,' scil.
 'What has been brought ashore from the ship.'

v. 1079. ὀρμώμεθα] So Elmsley for ὀρμώμεθον. Comp. e. g.
 Soph Ant. 58, sqq. Buttm. (Lexilog. in v. χραῖσμεῖν) proves
 that the dual and plural numbers were originally expressed by
 the same form; to which circumstance the origin of the present
 construction may be traced.

v. 1080. ὀρμᾶσθαι ταχεῖς] Inf. for imperat. On ταχεῖς,
 see note on v. 808.

v. 1085. καὶ θνήσκοντι συνοίσει] 'Thou shalt be with me
 even when I am dead:' i. e. 'As in my life we were associated,
 so shall we be in my death.' This sense of the pres. part. θνή-
 σκοντι is well defended by Wünder, who compares φονεύειν
 (= interficere and interfectorem esse), &c.

v. 1089. τίπτει (= τί ποτε) 'what ever?' Τὸ κατ' ἡμαρ
 = 'my daily sustenance.'

v. 1090. τοῦ = τίνος: σιτονόμου ἐλπίδος = expectation of
 nourishment. On the double interrogative see v. 244.

v. 1092. The only chance of sense in this passage depends

πτωκάδες ὄξυτόνον διὰ πνεύματος
 ἔλωσί μ'. οὐ γὰρ ἔτ' ἴσχω.

ΧΟ. σύ τοι, σύ τοι κατηξίωσας, 1095

ὦ βαρύποτμ', οὐκ ἄλλοθεν
 ἔχει τύχα τᾷδ' ἀπὸ μείζονος,
 εὐτέ γε παρὸν φρονῆσαι,
 τοῦ λῴονος δαίμονος εἴλου τὸ κάκιον ἐλεῖν. 1100

ΦΙ. ὦ τλάμων, τλάμων ἄρ' ἐγὼ
 καὶ μόχθῳ λωβατός, ὃς ἤ-
 δη μετ' οὐδενὸς ὕστερον
 ἀνδρῶν εἰσοπίσω τάλας 1105

ναίων ἐνθάδ' ὀλοῦμαι,
 αἰαῖ, αἰαῖ,

οὐ φορβὰν ἔτι προσφέρων,
 οὐ πτανῶν ἀπ' ἐμῶν ὅπλων
 κραταιαῖς μετὰ χερσὶν 1110

ἴσχων· ἀλλὰ μοι ἄσκοπα
 κρυπτά τ' ἔπη δολερᾶς ὑπέδν φρενός·
 ἰδοίμαν δέ νιν,

on the very doubtful rendering of πτωκάδες by 'whirlwinds' or something similar. ὄξυτόνον διὰ πνεύματος = 'with a shrill blast.' For ἴσχω Wunder reads ἀρκῶ.

v. 1095. σύ τοι κατηξίωσας] 'You have resolved for yourself.' Join ἄλλοθεν ἀπὸ μείζονος = 'from elsewhere, from a superior power.'

v. 1100. τοῦ λῴονος, &c.] 'You have chosen to have the inferior rather than the more desirable fortune.' The word εἴλου contains in itself the notion of *comparison*, whence the genitive δαίμονος. Comp. Hom. Il. α'. 117. Βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι. Soph. Aj. 1357.

v. 1104. ὃς ἤδη, &c.] Const. ὃς ἤδη ἐνθάδε ὀλοῦμαι, μετ' οὐδένος ἀνδρός ὕστερον ἐσοπίσω τάλας ναίων. Schol.

v. 1109, sq. οὐ πτανῶν, &c.] Const. οὐκ ἴσχων μετὰ χερσὶν κραταιαῖς (in resistless hands) φορβὰν ἀπ' ἐμῶν ὅπλων πτανῶν.

v. 1111. ἄσκοπα] 'crafty;' lit. 'that could not be foreseen.'

τὸν τὰδε μῆσάμενον, τὸν ἴσον χρόνον
ἐμὰς λαχόντ' ἀνίας. 1115

ΧΟ. πότμος, πότμος σε δαιμόνων τάδ',
οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ
χειρὸς ἐμᾶς. στυγεράν ἔχε
δύσποτμον ἄρὰν ἐπ' ἄλλοις. 1120
καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπώσῃ.

ΦΙ. οἶμοι μοι, καὶ πον πολιάς
πόντον θινὸς ἐφήμενος,
γελᾷ μου, χερὶ πάλλων 1125
τὰν ἐμὰν μελέου τροφὰν,
τὰν οὐδεὶς ποτ' ἐβάστασεν.
ὦ τόξον φίλον, ὦ φίλων
χειρῶν ἐκβεβιασμένον,
ἧ πον ἐλεινὸν ὀράς, φρένας εἴ τινας 1130
ἔχεις, τὸν Ἡράκλειον
ἄθλιον ὧδέ σοι
οὐκ ἔτι χρῆσόμενον τὸ μεθύστερον·

v. 1116. πότμος ἔσχε σε τὰδε] 'Has brought you to this state.' Wunder compares Æsch. Pers. 750. πῶς τὰδ' οὐ νόσος φρενῶν Εἶχε παῖδ' ἐμόν. The sense of ἔχε, 'direct,' immediately following is somewhat similar to this. Join δόλος ὑπὸ χειρὸς ἐμᾶς = 'A trick played by me.'

v. 1121. μὴ φιλότῃτ' ἀπώσῃ] 'That you reject not our friendship' (which your curses, if continued, will force us to withdraw).

v. 1123. To avoid the repetition of the same final sound the adj. πολιάς is made to agree with θινὸς rather than with πόντου, to which it properly belongs.

v. 1125. γελᾷ, sc. ὁ Ὀδυσσεύς.

v. 1126. ἐμὰν μελέου] Comp. Œd. Col. 344. τὰμὰ δυστή-
λου κακά. The Latin possessive adj. is constructed in the same way.

v. 1130. ἐλεινὸν ὀράς] 'with pity thou lookest on ...'

v. 1131. τὸν Ἡράκλειον] 'the friend of Hercules.'

ἀλλ' ἐν μεταλλαγῇ
 πολυμηχάνου ἀνδρὸς ἐρέσσει, 1134
 ὁρῶν μὲν αἰσχροῦς ἀπάτας, στυγνὸν τε φῶτ'
 ἐχθοδοπὸν,
 μυρί' ἀπ' αἰσchrῶν ἀνατέλλονθ', ὅσ' ἐφ' ἡμῖν κακὰ
 ἐμήσατ' * *.

ΧΟ. ἀνδρὸς τοι τὸ μὲν εὖ δίκαιον εἰπεῖν 1140
 εἰπόντος δὲ μὴ φθονεράν
 ἐξῶσαι γλώσσας ὀδύναν.
 κεῖνος δ' εἰς ἀπὸ πολλῶν
 ταχθεὶς τοῦδ' ἐφημοσύνη
 κοινὰν ἤνυσεν ἐς φίλους ἀρωγάν. 1145

ΦΙ. ὦ πταναὶ θῆραι χαροπῶν τ'
 ἔθνη θηρῶν, οὓς ὅδ' ἔχει
 χῶρος οὐρεσιβώτας,
 φυγᾶ μ' οὐκ ἔτ' ἀπ' αὐλίων
 πελαᾶτ'· οὐ γὰρ ἔχω χεροῖν 1150

v. 1134. ἐν μεταλλαγῇ—ἐρέσσει] 'Thou art handled by a different and wily master.'

v. 1136. ὁρῶν (= ὁράον) agrees with τόξον.

v. 1139. Const. μυρία κακὰ ἀνατέλλονθ', &c.] 'Causing to arise (i.e. creating) innumerable evils for me by disgraceful means.' There is a hiatus after ἐμήσατ'.

v. 1140. ἀνδρὸς, &c.] 'Excellence in (lit. the good part of) a man is to speak justly, and when he has spoken it not to,' &c.: εἰπόντος being the genitive absolute, instead of the accusative which the construction would require. Examples of this construction occur in Thucydides and other prose writers.

v. 1143. κεῖνος = Neoptolemus: τοῦδ' = Ulysses.

v. 1147. Const. οὓς οὐρεσιβώτας (acc. plur.) ὅδε χῶρος ἔχει.

v. 1149. φυγᾶ—πελαᾶτ'] The Scholiast's view of this passage is perhaps the best: 'Ye will no longer approach me from your haunts so as to fly away from me' (again, but ye will now approach to take your revenge upon me for the slaughter I have made among you).

τὰν πρόσθεν βελέων ἀλκὰν,
 ὧ δύστανος ἐγὼ ταῦν.
 ἀλλ' ἀνέδην ὅδε χώρος ἐρύκεται,
 οὐκ ἔτι φοβητὸς ὑμῖν.

ἔρχεστε, νῦν καλὸν

1155

ἀντίφονον κορέσαι στόμα πρὸς χάριν
 ἐμᾶς σαρκὸς αἰόλας.

ἀπὸ γὰρ βίον αὐτίκα λείψω.

πόθεν γὰρ ἔσται βιοτά; τίς ἑὶ ἐν αὔραις τρέ-
 φεται,

1160

μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος
 αἷα;

[O. πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον

εὐνοίᾳ πάσα πελάταν

ἀλλὰ γινῶθ', εὖ γινῶθ' ὅτι σοὶ

1165

κῆρα τάνδ' ἀποφεύγειν.

οἰκτρὰ γὰρ βόσκειν, ἄδαῆς δ'

ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.

v. 1153. ἀνέδην ἐρύκεται] 'Is carelessly guarded.'

v. 1155. νῦν καλὸν] sc. ἐστι, 'Now is there an opportunity.'

v. 1156. πρὸς χάριν] 'According to your pleasure.' So πρὸς ἡδονήν, Aristoph. Ach. 73.

v. 1160. ἐν αὔραις τρέφεται] 'lives on air.' Comp. ἐν ταῖς, v. 60, with note.

v. 1163. πέλασσον, &c.] 'Approach him who approaches us with perfect good will:' i.e. 'meet half way our advances friendship.'

v. 1165. σοὶ cannot be placed in the sentence independently ἐν σοί ἐστι. The syntax therefore is improved by the substitution, after many editors, of σόν.

v. 1167. βόσκειν] Comp. v. 313. Ἀδαῆς δ', &c. 'And it shows not how to support the manifold weight of grief with which it is united.'

- ΦΙ. πάλιν, πάλιν παλαιὸν ἄλγῃ μ' ὑπέμναςας, ὦ 116
 λῶστέ τῶν πρὶν ἐντόπων.
 τί μ' ὤλεσας; τί μ' εἵργασαι;
- ΧΟ. τί τοῦτ' ἔλεξας;
- ΦΙ. εἰ σὺ τὰν ἐμοὶ στυγερὰν
 Τρωάδα γαῖάν μ' ἤλπισας ἄξειν. 117
- ΧΟ. τόδε γὰρ νοῶ κράτιστον.
- ΦΙ. ἀπό νῦν με λείπετ' ἤδη.
- ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας, ἐκόντι τ
 πράσσειν.
 ἴωμεν, ἴωμεν,
 ναὸς ἴν' ἡμῖν τέτακται. 118
- ΦΙ. μὴ, πρὸς ἀραίου Διὸς, ἔλθῃς, ἱκετεύω.
- ΧΟ. μετρίαζε
- ΦΙ. ὦ ξένοι.
 μέίνατε, πρὸς θεῶν. 118
- ΧΟ. τί θροεῖς;
- ΦΙ. αἰαῖ, αἰαῖ δαίμων, δαίμων.
 ἀπόλωλ' ὁ τάλας.
 ὦ πούς, πούς, τί σ' ἔτ' ἐν βίῳ
 τεύξω τῷ μετόπιν τάλας;

v. 1170. πάλιν, &c.] 'You have *again* called to my mind
 i. e. by again advising me to go to Troy.

v. 1171. τῶν πρὶν ἐντόπων] 'Of those who have yet visited
 the place.'

v. 1174, sq. εἰ—ἤλπισας] 'In *having* expected.'

v. 1180. ναὸς ἴν', &c.] 'To the parts of the ship in which
 our places have been assigned to us.'

v. 1183. μὴ ἔλθῃς] 'depart not.' Comp. ἔρχεται, v. 49
 Πρὸς ἀραίου Διὸς, 'by the Zeus who presides over curses :'
 i. e. lest I should invoke him against you.

v. 1188, sq. τί σε τεύξω] 'What am I to do with you?' The
 construction is similar to that of εὖ, κακῶς ποιεῖν τινά.

ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις. 1190

ΚΟ. τί ρέζοντες ἀλλοκότῳ
γνώμα τῶν πάρος, ὧν προὔφαινες;

ΒΙ. οὗτοι νεμεσητόν,
ἀλύοντα χειμερίῳ
λύπα καὶ παρὰ νοῦν θροεῖν. 1195

ΚΟ. βᾶθί νυν, ὦ τάλαν, ὥς σε κελεύομεν.

ΒΙ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητῆς
βροντᾶς αὐγαῖς μ' εἴσι φλογίζων. 1200
ἐρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνῳ
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον
ἀπῶσαι.

ἀλλ' ὦ ξένοι, ἐν γέ μοι εὐχος ὀρέξατε.

ΚΟ. ποῖον ἐρεῖς τόδ' ἔπος;

ΒΙ. ξίφος, εἴ ποθεν,
ἥ γένυν, ἥ βελέων τι, προπέμψατε. 1205

ΚΟ. ὥς τίνα ρέξης παλάμαν ποτέ;

ΒΙ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερὶ
φονᾶ, φονᾶ νόος ἦδη.

ΚΟ. τί ποτε; 1210

ΒΙ. πατέρα ματεύων.

ΚΟ. ποῖ γὰρ;

v. 1191, sq. τί ρέζοντες, &c.] 'To do what with a different purpose from the former orders which you gave.'

v. 1194. ἀλύοντα] Supply τίνα and comp. ἀλύει, v. 174. [χειμερίῳ λύπα = 'in a storm of grief.'

v. 1204. εἴ ποθεν] 'from some quarter or other:' the full expression is εἴ ποθεν προπέμψαι δύνασθε.

v. 1207. ὥς τίνα, &c.] The metre is defective.

v. 1208. πάντα is to be joined with ἄρθρα, not with κρᾶτα. In the gender of κρᾶτα see note on v. 1001. Φονᾶ = 'is ready for death.'

ΦΙ.

ἐς Ἄϊδου

οὐ γάρ ἐστ' ἐν φάει γ' ἔτι.

ὦ πόλις, ὦ πόλις πατρία,

πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ,

ὅς γε σὰν λιπὼν ἱερὰν λιβάδ',

121

ἐχθροῖς ἔβαν Δαναοῖς

ἄρωγός· ἔτ' οὐδέν εἰμι.

ΧΟ. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ

στείχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας

'Οδυσσεά στείχοντα τόν τ' Ἀχιλλέως

122

γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.

ΟΔ. οὐκ ἂν φράσειας ἦντιν' αὖ παλίντροπος

κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς;

ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.

ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἀμαρτία τίς ἦν;

122

ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ

ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὐ σοι πρέπον;

ΝΕ. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοισ ἐλῶν.

ΟΔ. τὸν ποῖον; ὦ μοι· μῶν τι βουλεύει νέον;

ΝΕ. νέον μὲν οὐδέν· τῷ δὲ Ποίαντος τόκῳ

123

v. 1214. πῶς ἂν] See note on v. 994. "Ὁς γε, see v. 600.

v. 1215. σὰν ἱερὰν λιβάδα] i. e. the Sperchius.

v. 1218. καὶ πάλαι] comp. v. 966. οὐ νῦν πρῶτον ἀλλὰ καὶ πάλαι. 'Ομοῦ in Attic Greek is frequently used for ἐγγύ. Soph. *Ced. R.* 1007.

v. 1219. στείχων ἂν ἦν] 'I should have been in the course of my journey...'

v. 1222. οὐκ ἂν φρασείας] See v. 674, and note.

v. 1224. λύσων ὅσ' ἐξήμαρτον] 'To make good the fault had committed.'

v. 1226. Supply ἡμαρτον, or ἔπραξα from ἔπραξας in 1227.

v. 1227. ὧν οὐ σοι πρέπον=ἐκείνων ἔργων, ἃ οὐ πρέπον ἦν σοι πράξαι. Comp. *Ced. R.* 862. οὐδέν γὰρ ἂν πράξαι, ἂν, ὧν οὐ σοι φίλον.

- ΟΔ. τί χρήμα δράσεις; ὥς μ' ὑπῆλθέ τις φόβος.
 ΝΕ. παρ' οὔπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν
 ΟΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;
 ΝΕ. αἰσchrῶς γὰρ αὐτὰ κού δίκη λαβὼν ἔχω.
 ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235
 ΝΕ. εἰ κερτόμησίς ἐστι τᾶληθῇ λέγειν.
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἴρηκας λόγον;
 ΝΕ. δις ταῦτ' ἀβούλει καὶ τρίς ἀναπολεῖν μ' ἔπη;
 ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.
 ΝΕ. εὖ νῦν ἐπίστω. πάντ' ἀκήκοας λόγον. 1240
 ΟΔ. ἔστιν τις, ἔστιν ὅς σε κωλύσει τὸ δρᾶν.
 ΝΕ. τί φῆς; τίς ἔσται μ' οὔπικωλύσων τάδε;
 ΟΔ. ξύμπας Ἀχαιῶν λαός· ἐν δὲ τοῖσδ' ἐγώ.
 ΝΕ. σοφὸς πεφυκὼς οὐδὲν ἐξαυδᾶς σοφόν.
 ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά. 1245
 ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
 ΟΔ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
 πάλιν μεθεῖναι ταῦτα;
 ΝΕ. τὴν ἀμαρτίαν
 αἰσchrὰν ἀμαρτῶν ἀναλαβεῖν πειράσομαι.

v. 1233. οὐ τί που] 'Surely you do not.'

v. 1234. αἰσchrῶς γὰρ, &c.] 'Yes, for,' &c.

v. 1239. ἀρχὴν] 'at all;' literally 'at first.' Comp. Soph. Ant. 92. τὴν ἀρχὴν is also thus used Plato, Apol. Soc. p. 29.

Ε

v. 1240. εὖ ἐπίστω] 'Be well assured' (that I will return be bow). Πάντ' ἀκήκοας λόγον: a formula intimating that Leoptolemus will not discuss the matter any further. See Soph. Aj. 480.

v. 1241. τὸ δρᾶν] On the article with infin. see note on 118.

v. 1249. ἀναλαβεῖν] 'to correct.' Eur. Ion, 426. τὰς πρὶν ἀναλαβεῖν ἀμαρτίας. With which compare a similar use of Lat. 'reprehendere' and the German 'zurücknehmen.'

ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε ;

ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον. 1251
ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.

ΟΔ. οὗ τᾶρα Τρωσὶν, ἀλλὰ σοὶ μαχούμεθα.

ΝΕ. ἔστω τὸ μέλλον. χεῖρα δεξιὰν ὀρᾷς
κώπης ἐπιψάνουσας ; 1252

ΟΔ. ἀλλὰ καμέ τοι
ταῦτόν τόδ' ὄψει δρῶντα, κού μέλλοντ' ἔτι.
καίτοι σ' ἐάσω· τῷ δὲ σύμπαντι στρατῷ
λέξω τάδ' ἐλθὼν, ὅς σε τιμωρήσεται.

ΝΕ. ἐσωφρόνησας· καὶν τὰ λοίφ' οὕτω φρονῆς,
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτήτην λέγω,
ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.

ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς ;
τί μ' ἐκκαλεῖσθε ; τοῦ κεχρημένοι, ξένοι ;

v. 1251. ξὺν τῷ δικαίῳ, &c.] 'Thanks to justice, I entertain not the fear which you endeavour to inspire me with ;' or 'the fear which you feel.' Comp. Soph. Aj. 1125. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

v. 1252. This verse has not a genuine look : it is considered spurious by Wunder. σῇ χειρὶ = 'by the use of violence on your part.'

v. 1253. οὗ τᾶρα = οὗτοι ἄρα.

v. 1256. οὐ μέλλοντ'] 'without delay.' After v. 1268. ex Ulysses.

v. 1260. ἐκτὸς κλαυμάτων, &c.] 'to avoid misfortunes ;' (κλαυμάτων = πημάτων, the effect being put for the cause). This phrase frequently occurs. Comp. Æsch. Prom. 271. τίς πημάτων ἔξω πόδα ἔχει ; and see Blomfield, Gloss.

v. 1262. ἀμείψας] 'having left' (literally 'changed'). S. Lat. 'mutare.' 'Coelum non animum mutant, qui trans maria currunt.'

v. 1264. τοῦ κεχρημένοι ;] 'In want of what?' This sense of κεχρημένος is more common in Epic poetry. Hom. Od. i. 13.

ὦ μοι· κακὸν τὸ χρῆμα. μὴν τί μοι μέγα 1265
 πάρεστε πρὸς κακοῖσι πέμποντες κακόν;

ΝΕ. θάρσει· λόγους δ' ἄκουσον οὖς ἤκω φέρων.

ΦΙ. δέδοικ' ἔγωγε. καὶ τὰ πρὶν γὰρ ἐκ λόγων
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.

ΝΕ. οὐκ οὐκ ἐνεστι καὶ μεταγνῶναι πάλιν; 1270

ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοις χῶτε μου
 τὰ τόξ' ἔκλεπτες, πιστὸς, ἀτηρὸς λάθρα.

ΝΕ. ἀλλ' οὐ τι μὴ νῦν βούλομαι δέ σου κλύειν,
 πότερα δέδοκταί σοι μένοντι καρτερεῖν,
 ἢ πλεῖν μεθ' ἡμῶν.

ΦΙ. παῦε, μὴ λέξης πέρα. 1275
 μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.

ΝΕ. οὕτω δέδοκται;

ΦΙ. καὶ πέρα γ' ἴσθ' ἢ λέγω.

ΝΕ. ἀλλ' ἤθελον μὲν ἂν σε πεισθῆναι λόγοις
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
 κυρῶ, πέπαυμαι. 1280

ΦΙ. πάντα γὰρ φράσεις μάτην.
 οὐ γάρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα,

v. 1265. κακὸν τὸ χρῆμα] Hermann here notices a play upon words: χρῆμα being used with direct reference to κεχρημένοι. 'That which you want is evil.'

v. 1268. ἐκ λόγων καλῶν] 'By specious propositions.' Comp. v. 91.

v. 1273. ἀλλ' οὐτι μὴν νῦν] scil. τοιοῦτος ἔσομαι.

v. 1275. παῦε] scil. σεαυτόν.

v. 1276. εἰρήσεται] On this form of fut. pass. see v. 48.

v. 1277. καὶ—λέγω] 'Yes, know that it is so more than I assert.' A hyperbolical method of expressing determination. Καὶ—γε.

v. 1280. πέπαυμαι] 'I have done at once.' The perf. is used for the future to express the immediate consequence of the action spoken of. Compare ὄλωλα, v. 76.

ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
ἀπεστέρηκας. κᾶτα νουθετεῖς ἐμέ
ἐλθὼν, ἀρίστου πατρὸς αἰσχιστος γεγώς.
ὅλοισθ', Ἀτρεῖδαι μὲν μάλιστ', ἔπειτα δὲ 1285
ὁ Λαρτίου παῖς, καὶ σύ.

NE. μὴ 'πεύξῃ πέρα·
δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙ. πῶς εἶπας; ἄρα δεύτερον δολούμεθα;

NE. ἀπώμοσ' ἀγνοῦ Ζηνὸς ὕψιστον σέβας.

ΦΙ. ὦ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290

NE. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.

ΟΔ. ἐγὼ δ' ἀπανδῶ γ', ὥς θεοὶ ξυνίστορες,
ὑπὲρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.

ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὀδυσσέως 1295
ἐπησθόμην;

ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὀρᾶς,
ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,
εἴαν τ' Ἀχιλλέως παῖς εἴαν τε μὴ θέλῃ.

ΦΙ. ἀλλ' οὔ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.

NE. ᾶ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος. 1300

v. 1282. τὸν βίον] 'my means of subsistence.' Comp. τὰν τροφὰν, v. 1126. See also v. 931.

v. 1285. Ἀτρεῖδαι—ἔπειτα δὲ] 'The sons of Atreus first and foremost, after them,' &c.

v. 1289. ἀπώμοσ'] 'I swear that you are *not* being deceived.' Ἀπομνύναι and ἐπομνύναι signify respectively to deny and assert a thing upon oath. On the use of the aorist see Buttm. Gr. § 137.

v. 1293. ὥς θεοὶ ξυνίστορες] 'As heaven is conscious:' i. e. I call heaven to witness.

v. 1299. οὔτι χαίρων] Soph. Œd. R. 368. ἦ καὶ γεγηθως ταῦτ' δεῖ λέξειν δοκεῖς; Both participles may be rendered 'with impunity.'

ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.

ΝΕ. οὐκ ἂν μεθείην.

ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;

ΝΕ. ἀλλ' οὗτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.

ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρῶτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς 1306
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.

ΝΕ. εἶεν. τὰ μὲν δὴ τόξ' ἔχεις, κούκ ἔσθ' ὅτου
ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ᾧ τέκνον, 1310
ἐξ ἧς ἔβλαστες· οὐχὶ Σισύφου πατρὸς,
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὄτ' ἦν
ἦκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕ. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε,

v. 1301. μέθες με χεῖρα] This construction of two cases with a verb, the former of which denotes the whole body spoken of and the latter the particular part meant, is called by Grammarians σχῆμα καθ' ὅλον καὶ μέρος. Examples are abundant.

v. 1302. οὐκ ἂν μεθείην = οὐ μεθήσω.

v. 1303. ἀφείλου] 'Hast taken away (the opportunity),' i. e. 'prevented.' Hence it is followed by μὴ, like those verbs which contain a negative notion.

v. 1306, sq. κακοὺς—αἰχμὴν] 'ignavos esse ad pugnam.'

v. 1311. ἐξ ἧς ἔβλαστες] When a vowel precedes a union of one of the middle vowels (β, γ, δ) with any liquid *except* ρ (whether they occur in the same or different words), it is made long. Comp. ἡ πᾶσα βλάβη, v. 622. The text affords one of the *very few exceptions* to this rule.

v. 1313. ἦκου' ἄριστα] 'had an excellent name.' νῦν δὲ τῶν τεθνηκότων = νῦν δὲ [ἀκούει ἄριστα ὅτε μετὰ] τῶν τεθνηκότων [ἐστίν].

v. 1314. On the acc. of the object after ἦσθην comp. note on v. 1021. Comp. Soph. Aj. σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω. Wakefield quotes acc. after gaudere (Stat. Theb. iv. 231), after pallere (Hor. Od. iii. 27. 26), ardere (Hor. Od.)

αὐτόν τέ μ'· ὦν δέ σου τυχεῖν ἐφίεμαι 1315
 ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,
 ὥσπερ σὺ, τούτοις οὔτε συγγνώμην ἔχειν 1320·
 δίκαιόν ἐστιν οὔτ' ἐποικτεῖρειν τινά.
 σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,
 ἐάν τε νουθετῇ τις εὐνοία λέγων,
 στυγεῖς, πολέμιον δυσμενῇ θ' ἠγούμενος.
 ὁμῶς δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·
 καὶ ταῦτ' ἐπίστω, καὶ γράφον φρενῶν ἔσω. 1325
 σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφρις·
 καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἐντυχεῖν

v. 1321. κοῦτε—τε] Καὶ couples the two sentences; and οὔτε—τε join the two parts of the latter.

v. 1325. γράφον φρενῶν ἔσω] 'Write them in thy heart.' A frequent metaphor. Comp. *Æsch. Prom.* 814. "Ἦν ἐγγράφον σὺ μνήμοσιν δέλτοις φρενῶν, and *Blomfield's Glossar.*

v. 1326. νοσεῖς τόδ' ἄλγος] The acc. follows the verb in a cognate sense.

v. 1327. Χρύσης πελασθεὶς φύλακος] 'Having approached the guardian of Chryse:' i. e., as it is explained in the next lines, 'the serpent which guarded her altar.' This refers to the legend that Philoctetes was punished for pointing out to the Greeks the hidden altar of Chryse. See the metrical argument to this play.

v. 1328. σηκόν] 1^o the enclosure; 2^o the thing enclosed: hence 'the altar,' which was surrounded by a hedge.

v. 1329. ἴσθι μή ποτ' ἐντυχεῖν] ἐντυχοῦσαν would be more in accordance with common usage: but *Matthiä* (*Gr. Gr.* 549, 6. Obs. 2) has collected many instances of the construction in the text: e. g. *Thucyd.* vi. 59. The aor. infinitive is frequently used as if its sense bore some affinity to that of the future: the action being considered, though future, as certain of occur-

νόσου βαρείας, ὥς ἂν αὐτὸς ἥλιος 1330
 ταύτῃ μὲν αἶρῃ, τῇδε δ' αὖ δύνῃ πάλιν,
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν
 νόσου μαλαχθῆς τῇσδε, καὶ τὰ πέργαμα
 ξὺν τοῖσδε τόξοις ξὺν τ' ἐμοὶ πέρσας φανῇς.
 ὥς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω. 1336
 ἀνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,
 Ἐλενος ἀριστόμαντις, ὃς λέγει σαφῶς
 ὥς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
 ὥς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους 1340
 Τροίαν ἀλῶναι πᾶσαν ἢ δίδωσ' ἐκὼν
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων.
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.

rence. Thus it is sometimes used with ἐλπίζω and similar expressions. The use of the genitive after ἐντυγχάνω is of rare occurrence; but here, as in v. 729 (παιδὸς ὑπαντήσας, see note), the compound verb has the construction of the simple one. Const. ἴσθι παῦλαν μήποτ' ἐντυχεῖν τῇσδε νόσου, 'that relief will never come to this disease.'

v. 1331. αἶρῃ] The transitive verb is here used intransitively, as ἀνέχειν Soph. Œd. R. 174.

v. 1333. καὶ—Ἀσκληπιδῶν] On ἐντυχῶν with gen. see v. 1329. Ἀσκληπιάδης and Ἀσκληπιδῆς are forms of the same patronymic; as Χαλκωδοντιάδης (Hom. Π. β'. 541) and Χαλκωδοντίδης (Eur. Ion, 59). Τῶν Ἀσκληπιδῶν is a generic term for 'physicians.' Comp. παῖδες Ἡφαίστου, Æsch. Eum. 13.

v. 1334. νόσου μαλαχθῆς] Here the genitive follows the implied meaning of the verb μαλαίσσεσθαι; which, as it is applied in the text, is 'to be set free from.' Eur. Phœn. 1028. νόσου τήνδ' ἀπαλλάξω χθόνα. Comp. also the double constructions of the Lat. verbs 'circumdo,' 'induo,' &c.

v. 1340. θέρους] On this gen. see note on v. 821.

v. 1341. Const. ἢ ἐκὼν δίδωσιν ἑαυτὸν [ὥστε τινα] κτείνειν, 'Freely offers himself for some one to kill him.'

- καλὴ γὰρ ἡ ^{ἡ ἀριστεία} πίκτησις, Ἑλλήνων ἓνα
 κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας 1345
 εἰς χεῖρας ἐλθεῖν· εἶτα τὴν πολύστονον
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.
 ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω
 βλέποντα κούκ ἀφῆκας εἰς Ἄιδου μολεῖν;
 οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγοις 1350
 τοῖς τοῦδ', ὃς εὖνους ὦν ἐμοὶ παρήνεσεν;
 ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δύσμορος
 εἰς φῶς τὰδ' ἔρξας εἶμι; τῷ προσήγορος;
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι
 ταῦτ', ἐξανασχήσεσθε τοῖσιν Ἀτρέως 1355
 ἐμὲ ξυνόντα παισίν, οἳ μ' ἀπώλεσαν;
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου;
 οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει·

v. 1344, sq. ἓνα κριθέντ' ἄριστον] ἓνα ἄριστον = 'by far the best.' Comp. Εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. So also unus in Lat.

v. 1345, sq. τοῦτο μὲν—εἶτα] 'In the first place—then.' Soph. Antig. 63. τοῦτο μὲν—ἔπειτα δέ. Œd. Col. 441. τοῦτο μὲν—οἱ δέ. Antig. 165. τοῦτο μὲν—τοῦτ' αὖθις.

v. 1349. ἀφῆκας—μολεῖν] i.e. ὥστε μολεῖν.

v. 1350. πῶς ἀπιστήσω;] 'How am I to disobey?' Œd. R. 625. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις.

v. 1352. ἀλλ' εἰκάθω δῆτ'] 'Well, am I to yield then?' i.e. 'Suppose I yield.' Eur. Or. 779. ἀλλ' δῆτ' ἔλθω;

v. 1353. εἰς φῶς] So Cic. uses 'in luce' for 'before the face of men.'

τῷ προσήγορος] 'With whom shall I converse?'

v. 1354. ὦ τὰ πάντ'—κύκλοι] 'Ye eyes that have seen all that has been done with me.'

v. 1355. Wunder, ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἀτρέως, &c.: where τοῖσιν—ἀπώλεσαν are exegetical of ταῦτα.

v. 1357. τῷ Λαερτίου] Brunck, τοῦ Λαερτ. 'Articulum raro propriis nominibus præfigunt Tragici.' Pors. Phœn. 145.

ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι
 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν 1360
 μήτηρ γένηται, τᾶλλα παιδεύει κακά.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.
 χρῆν γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν, οἷ γέ σου καθύβρισαν,
 πατρός γέρας συλῶντες. [οἷ τὸν ἄθλιον
 Αἴανθ' ὅπλων αἰοῦ πατρός ὕστερον δίκη
 Ὀδυσσέως ἔκριναν.] εἶτα τοῖσδε σὺ 1365
 εἰ ξυμμαχήσων, καὶ μ' ἀναγκάζεις τάδε;
 μὴ δῆτα, τέκνον· ἀλλ' ἄ μοι ξυνώμοσας,
 πέμψον πρὸς οἴκους· καὶ τὸς ἐν Σκύρῳ μένων
 ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς.
 χούτῳ διπλῆν μὲν ἐξ ἐμοῦ κτήσῃ χάριν, 1370
 διπλῆν δὲ πατρός· κού κακοὺς ἐπωφελῶν
 δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.

ΝΕ. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι

v. 1360. οἷς γὰρ, &c.] 'For in whomsoever *principle* is the origin of evil deeds, it makes them adepts in every other kind of wickedness.'

v. 1362. καὶ—τόδε] Pors. Eur. Or. 614. objects to καὶ—δὲ, and proposes παῖ. Translate: 'I am astonished at this in you.' On the const. of ἔχω with part. comp. v. 600.

v. 1363. Join σε—αὐτόν. 'Ἡμᾶς τ' ἀπείργειν, &c.] 'And to endeavour to keep me from (going to join those) who,' &c. The words οἷ τὸν ἄθλιον—ἔκριναν are rejected by the best critics as spurious.

v. 1369. This verse is inharmonious from the want of either *cæsura*: the unpleasantness of the rhythm is an echo to the sense, as in Æsch. Eum. 26. λαγῶ δίκην Πενθεῖ καταρράψας μόρον. κακῶς—κακοὺς: a common pleonasm. With κακῶς ἀπόλλυσθαι comp. κακῶς ὀλεῖται, Eur. Med. 787.

v. 1370. διπλῆν χάριν] i.e. by doing as well a service to Philoctetes as an injury to the Atridæ.

- θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
 φίλου μετ' ἀνδρὸς τοῦδε τῇσδ' ἐκπλεῖν χθονός.
 ΦΙ. ἢ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρεΐως 1376
 ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί;
 ΝΕ. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν
 παύσοντας ἄλγους κάποσῶζοντας νόσον.
 ΦΙ. ὦ δεινὸν αἶνον αἰνέσας; τί φῆς ποτε; 1380
 ΝΕ. ἂ σοί τε κάμοι λῶσθ' ὁρῶ τελούμενα.
 ΦΙ. καὶ ταῦτα λέξας, οὐ καταισχύνει θεούς;
 ΝΕ. πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελούμενος;
 ΦΙ. λέγεις δ' Ἀτρεΐδαις ὄφελος, ἢ 'π' ἐμοὶ τάδε;
 ΝΕ. σοί που φίλος γ' ὦν, χῶ λόγος τοιόσδε μου. 1385
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;
 ΝΕ. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
 ΦΙ. ὀλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.
 ΝΕ. οὔκουν ἔγωγε· φημί δ' οὐ σε μανθάνειν.
 ΦΙ. ἔγωγ' Ἀτρεΐδας ἐκβαλόντας οἶδά με. 1390
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσους' ὄρα.

v. 1374. θεοῖς] 'the gods,' i.e. the oracle.

v. 1375. μετ' ἀνδρὸς τοῦδε] 'with me.'

v. 1378. μὲν οὖν = 'immo vero,' 'nay rather:' ἔμπυον has the second syllable long.

v. 1379. Eur. Elect. 1025. ἢ δῶμ' ὀνήσων τᾶλλα τ' ἐκσώζων τέκνα.

v. 1382. Translate: 'Are you not ashamed before heaven of having said this?' On καταισχύνει with acc. see note on v. 1021.

v. 1384. A preposition governing two cases united by a conjunction is sometimes placed only before the latter of them. Soph. Œd. R. 783. σχιστῇ δ' ὁδὸς Ἐς ταὐτὸ Δελφῶν κάπο Δαυλίας ἄγει.

v. 1385. σοί που φίλος γ' ὦν] Supply λέγω.

v. 1387. κακοῖς = ἐν κακοῖς.

v. 1389. φημί δ', &c.] 'I fancy you do not understand me.'

ΦΙ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.

ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μηδὲν ὧν λέγω;
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δέ 1395
 ζῆν ὥσπερ ἤδη ζῆς ἄνευ σωτηρίας.

ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ·
 ἃ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,
 πέμπειν πρὸς οἴκους, ταῦτά μοι πράξον, τέκνον,
 καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι 1400
 Τροίας. ἄλλις γάρ μοι τεθρήνηται γόοις.

ΝΕ. εἰ δοκεῖ, στείχωμεν.

ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

ΝΕ. ἀντέρειδε νῦν βάσιν σὴν.

ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.

ΝΕ. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι;

ΦΙ. μὴ φροντίσης.

ΝΕ. τί γὰρ, εἰ πορθῶσι χώραν τὴν ἐμήν; 1405

ΦΙ. ἐγὼ παρῶν

ΝΕ. τίνα προσωφέλῃσιν ἔρξεις;

ΦΙ. βέλεσι τοῖς Ἡρακλέους

ΝΕ. πῶς λέγεις;

ΦΙ. εἶρξω πελάζειν [σῆς πάτρας].

v. 1392. οὐδέποθ', &c.] 'Never shall they deliver me so that,' &c.

v. 1393. τί ἂν δρῶμεν] 'What must we do?'

v. 1394. The future is sometimes used after εὐχομαι, βούλομαι, and the like, as it is here after δυνησόμεσθα.

v. 1395. ῥᾶστ' = ῥᾶστόν ἐστι. Comp. v. 524.

v. 1398. ἃ ἦνεσας] 'what you have said (that you would do)' = 'promised.'

v. 1399. πέμπειν. See note on v. 496.

v. 1402. ἀντέρειδε, &c.] 'Make your steps firm by leaning against me' (ἀντί). εἰς ὅσον γ' γε = 'yes.'

v. 1408. εἶρξω πελάζειν = εἶρξω αὐτοὺς τοῦ πελάζειν.

NE. [ἀλλ' εἰ δρᾶς ταῦθ' ὥσπερ αὐδᾶς] στεῖχε προσ-
κύσας χθόνα.

HP. μήπω γε, πρὶν ἂν τῶν ἡμετέρων
αἴης μύθων, παῖ Ποίαντος· 1410
φάσκειν δ' αὐδὴν τὴν Ἡρακλέους
ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.
τὴν σὴν δ' ἤκω χάριν οὐρανίας
ἔδρας προλιπὼν,
τὰ Διός τε φράσων βουλευμάτά σοι, 1415
κατερητύσων θ' ὁδὸν ἣν στέλλει·
σὺ δ' ἐμῶν μύθων ἐπάκουσον.
καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,
ὅσους πονήσας καὶ διεξελθὼν πόνους,
ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὁρᾶν. 1420
καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,
ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος, 1425
Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφν,
τόξοισι τοῖς ἐμοῖσι νουσφιεῖς βίου,
πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σὰ
πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,

Verbs expressing hindrance as more commonly followed by a
pleonastic μή.

v. 1411. φάσκειν] Inf. for imperat. See v. 57.

v. 1413. τὴν σὴν δ' ἤκω χάριν = ἐποίησα ταύτην τὴν ὁδόν.
τὴν σὴν χάριν, the three latter words being in apposition with
ὁδόν, which is implied in ἤκω.

v. 1420. ἀρετὴν] 'Reward of excellence,' 'glory': a sense
frequent in Thucydides. Musgr. compares Plat. Symp. 108. D.
Ἄλλ', οἶμαι, ὑπὲρ ἀρετῆς ἀθανάτου πάντες πάντα ποιοῦσιν.

ὥς πάρεσθ' ὁρᾶν] i. e. by the supernatural splendour of his
appearance.

Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα. 1430
 ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
 τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
 παρήνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις
 ἐλεῖν τὸ Τροίας πεδῖον οὔθ' οὔτος σέθεν. 1435
 ἀλλ' ὡς λέοντε συννόμῳ φυλάσσετον
 οὔτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον.
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεὼν
 τόξοις ἀλῶναι. τοῦτο δ' ἐννοεῖσθ', ὅταν 1440
 πορθῇτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς.
 ὡς τᾶλλα πάντα δεύτερ' ἡγεῖται πατὴρ
 Ζεὺς. ἡ γὰρ εὐσέβεια συνθήσκει βροτοῖς,
 καὶ ζῶσι, καὶ θάνουσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445

v. 1431. Translate: 'Whatever spoils you shall receive from this army as acknowledgements of the deeds done by my weapons.' The acknowledgements made to Philoctetes' own prowess were to be sent home.

v. 1434. παρήνεσα] 'I advise.' Comp. ἀπώμοσα, v. 1289; ἴσθην, v. 1314; and Buttm. Gr. § 137. Obs. 9.

v. 1435. τὸ Τροίας πεδῖον] 'the territory of Troy:' 'das Gebiet Trojas.' Wunder.

v. 1437. Hermann remarks that the violence of Philoctetes' malady required divine aid, and that therefore Hercules promises to send the deified Æsculapius.

v. 1441. εὐσεβεῖν τὰ πρὸς θεούς] These words, according to the Schol., contain an allusion to the sacrilegious behaviour of Neoptolemus at the siege of Troy. See Virg. Æn. ii.

v. 1443. ἡ γὰρ εὐσέβεια, &c.] 'For the character of piety remains with men in death.' Brunck wished to substitute οὐ γὰρ ἡεσέβεια, &c.

v. 1445. φθέγμα] 'Vox sollemnis de voce, quam dii in scenam producti mittebant.' Wunder. Comp. e.g. Soph. Aj. 14. ὦ φθέγμ' Ἀθάνας.

χρόνιός τε φανείς,
 οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.
 ΝΕ. κάγω γνῶμη ταύτη τίθεμαι.
 ΗΡ. μή νυν χρόνιοι μέλλετε πράσσειν.

καιρὸς καὶ πλοῦς

1450

οὔδ' ἐπείγει γὰρ κατὰ πρύμνην.

ΦΙ. φέρε νῦν στείχων χώραν καλέσω.
 χαῖρ' ὦ μέλαθρον ξύμφρουρον ἐμοί,
 Νύμφαι τ' ἔνυδροι λειμωνιάδες,
 καὶ κτύπος ἄρσην πόντου προβολῆς,
 οὗ πολλάκι δὴ τούμὸν ἐτέγχθη
 κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας
 Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ
 στόνον ἀντίτυπον χειμαζομένῳ.
 νῦν δ' ὦ κρῆναι, Λύκιόν τε ποτὸν,
 λείπομεν ὑμᾶς, λείπομεν ἤδη,
 δόξης οὔ ποτε τῆσδ' ἐπιβάντες.

1455

1460

v. 1448. κάγω, &c.] 'I too give my assent to this expression of feeling.' Τίθεμαι is used independently, as if = τίθεμαι ψῆφον. Elmsl. however has proposed γνῶμην ταύτην.

v. 1450. πλοῦς = 'fair wind.' See v. 467.

v. 1452. φέρε—καλέσω] 'Come, let me address.'

v. 1453. ξύμφρουρον ἐμοί] 'my safeguard and familiar abode.' 'Proprie φρουρὸν συνὸν ἐμοί.' Matthiä.

v. 1454. ἔνυδροι λειμωνιάδες] 'Haunting the streams that are in the meadows.'

v. 1455. κτύπος—προβολῆς] 'Mighty noise of the dashing of the sea.'

v. 1458. πολλὰ = πολλάκις.

v. 1460. χειμαζομένῳ] So ἀλύοντα χειμερίῳ λύπα, v. 1194.

v. 1461. Λύκιόν τε ποτὸν] A fountain, says Schol., in Lemnos, sacred to Apollo.

v. 1463. δόξης—ἐπιβάντες] Soph. Œd. Col. 189. εὐσεβίας ἐπιβαίνοντες. Hom. Od. xxiii. 52. ὄφρα σφῶιν εὐφροσύνης ἐπιβῆτον Ἀμφοτέρω φίλον ἦτορ.

χαῖρ', ὦ Λήμνου πέδον ἀμφίαλον,
καί μ' εὐπλοία πέμψον ἀμέμπτως, 1465
ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
γνώμη τε φίλων, χῶ πανδαμάτωρ
δαίμων, ὃς ταῦτ' ἐπέκρανεν.

ΚΟ. χωρῶμεν δὴ πάντες ἀολλεῖς,
Νύμφαις ἀλίσαισιν ἐπευξάμενοι 1470
νόστου σωτῆρας ἰκέσθαι.

v. 1467. γνώμη φίλων] i.e. of Neoptolemus and his crew.

χῶ πανδαμάτωρ Δαίμων] sc. Jupiter.

v. 1471. σωτῆρας] This is strictly a masc. form: the corresponding fem. being σωτείρας, and is used to suit the verse. So Œd. R. 80, sq. ἐν τύχῃ γέ τῳ Σωτῆρι. Æsch. Agam. 664. Τύχῃ δὲ σωτῆρ ναῦν στελοῦσ' ἐφέζετο.

FINIS.

1/2

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